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[From the National Era.]

THE CHRISTIAN TOURISTS.

[The reader of the Biography of the late WILLIAM ALLEN, the philanthropic associate of Clarkson and Romilly, cannot fail to admire his simple and beautiful record of a tour through Europe, in the years 1818 and 1819, in the company of his near and dear friend, Stephen Grellett.]

* * * * * * *

Simple of faith, and bearing in their hearts
The love of man and God,
Isles of old song, the Moslem's ancient marts,
And Scythia's steppes, they trod.

* * * * * * *

They paused not by the ruins of old time,
They scanned no pictures rare,
Nor lingered where the snow locked mountains climb
The cold abyss of air!

But unto prisons where men lay in chains,
To haunts where Hunger pined,
To kings and courts forgetful of the pains
And wants of human kind,
Scattering sweet words and quiet deeds of good
Along their way like flowers,
Or, pleading as Christ's freemen only could,
With princes and with powers;

Their single aim the purpose to fulfil
Of Truth, from day to day,
Simply obedient to its guiding will,
They held their pilgrim way.
Yet dream not hence the beautiful and old
Were wasted on their sight,
Who in the school of Christ had learned to hold
All outward things aright.

Not less to them the breath of vineyards blown
From off the Cyprian shore,
Not less for them the Alps in sunset shone,
That man they valued more.
A life of beauty lends to all it sees
The beauty of its thought;
And fairest forms and sweetest harmonies
Make glad its way, unsought.

In sweet accordancy of praise and love
The singing waters run,
And sunset mountains wear in light above
The *smile of duty done!*
Sure stands the promise; ever to the meek
A heritage is given;
Nor lose they Earth who single-hearted seek
The righteousness of Heaven! J. G. W.

For the Register.

WHAT IS CONSCIENCE?

What is this faculty of the mind, in the name and by the pretended authority of which, it will not be denied, an incalculable amount of wrong and of wickedness has been perpetrated? What is this faculty, in the name and by the pretended authority of which, *bitter* and unending controversies have been carried on; holy ties have been sundered; holy wars, among the bloodiest in the book of time, have been prosecuted, and the great, eternal principles of Christianity perpetually violated and dishonored?

CONSCIENCE,—what is it?

Dr. Reid, one of the ablest and most approved authors of works on moral philosophy, defines the word thus:—"By an original power of the mind, which we call *conscience*, or the moral faculty, we have the conception of right and wrong in human conduct, of merit and demerit, of duty and moral obligation, and our other moral conceptions." Vol. 4.p. 185. He thus qualifies this definition. "He that will judge of the first principles of morals, must consult his *conscience*, or moral faculty, when he is calm and dispassionate, unbiassed by interest, affection, or fashion."

The learned and able editor of Bishop Butler's Analogy of Religion, in his Preface to the work, defines conscience thus—"There is a principle, peculiar to mankind, that of *conscience*, moral sense, reflection, call it what you please, by which they are enabled to review their whole conduct, to approve of some actions in themselves, and to disapprove of others." He mentions "the supremacy of *conscience*, agreeably to the conceptions of Bishop Butler," and quotes in a note the words of the excellent Dr. T. Balguy. "The influence of *conscience* on men's conduct has, indeed, been too much undervalued by some philosophical inquirers. But be that influence, while it lasts, more or less, it is not a *steady* and *permanent* principle of action. Unhappily we always have it in our power to lay it asleep.—Neglect alone will suppress and stifle it, and bring it almost into a state of stupefaction; nor can any thing less than the *terrors* of religion awaken our minds from this dangerous and deadly sleep." [P. 39.

Treating of conscience, Bishop Butler says, "It may be observed concerning our *perception of good* and of *ill* desert, that the former is very weak with respect to common instances of virtue. And, on the other hand, our perception of ill desert in vicious actions lessens, in proportion to the temptations men are thought to have had to such vices. Anal. p. 279.

The Gospel speaks of conscience, sometimes as "good, void of offence, pure;" at other times as "weak, seared, defiled."

From such definitions I infer that as a *faculty* of the mind it is fallible, liable to great imperfection, and not entitled to the eulogies it has received. The learned author of Channing's Memoirs, a work in the main executed with great ability, says, "It is scarcely necessary to inform a reader of Dr. Channing's writings, that he recognized, as the supreme power in man, the conscience; and that he saw in this primal spring of moral energy, an authoritative manifestation of absolute right, justly entitling it to be called the oracle of God." Mem. vol. 2, p. 405.

But if Conscience be the Oracle of God in one man, is it not so in every man? If it be the *primal spring* of moral energy, an authoritative manifestation of right," in Christians of one name or sect;—of what name or sect? Is it not equally so of all names and sects?

Doctor Channing's own words I prefer as the exponents of his views. He says, "Nothing is more evident than that conscience is often erroneous, often defective. This faculty, like every other, is to be improved by care and habitual exercise. We are continually tempted to silence or seduce it." Mem. vol. 1, p. 286.

He would have been among the last to claim for man the prerogative of infallibility of *conscience*, or of any other faculty. We find in his own discourses, no less beautiful in the spirit of Christian humility than in the clearness and elegance of their style, such expressions as these: "We are, what we labor never to forget, uninspired and *fallible* men. We dare not preach like Apostles on points which have perplexed and divided men of the profoundest thought and the purest lives. We dare not imitate the bold and positive language, in which the darkest doctrines are sometimes urged as undoubted and essential, and in which the sentence of excommunication is pronounced on serious inquirers after truth, by some who discover no superiority of intellect or virtue." Ib. vol. 1, p. 400.

In another instance he expresses himself no less strongly. "Charity commands us to use mildness and persuasion; to think modestly of ourselves, and to drive from our minds the conceit of *infallibility*, that most dangerous error which ever crept into the Church of Christ." Ib. vol. 1, p. 405.

If he attributed supremacy to any power or faculty of the mind, it was to its governing *affection*, its *love* of what it received as truth rather than its confidence in the infallibility of its conscience. His own words on this point are the best. "The true believer is distinguished, not by clearness and extent of views, but by a *love* of light, a *love* of truth. We know that the love of truth is consistent with reception of many errors." Ib. vol. 1, p. 400, 401.

Dr. Channing distinctly rejects the idea "that every man is favored with an immediate revelation from God, which ought to be his supreme standard." The reason of his rejection is, that "it gives a secondary place to the teachings of Christ," so that the New Testament cannot claim the peculiar authority which we attribute to it."

The mind, confident of being guided by an *inner light*, or revelation, of course can never bow to any other authority.

Speaking of moral *principle* he said, "Its authority becomes the representative to us of a higher authority. It speaks in a higher name than its own. It looks up to a judge above itself." The human conscience, then, has no claim to infallibility, nor even to authority to assert its supremacy in self-government. It is but a power co-ordinate with other powers of the mind. Like the Judge among his peers, with them it is subject to the divine constitution and law. To these, like the other faculties, it is accountable, and by them liable to condemnation. Why should an imperfect faculty of an imperfect being be deified? Why exalted to an equality with its glorious Original? Why above *reason* is it entitled to be called "the Oracle of God?" Has idolatry, in any of its monstrous forms, at any period, assumed prerogatives more adverse to the peace of the world? Earnestly, devoutly do I hope that the subject of this article shall receive the attention its importance demands, especially of Christian sects and denominations. EXAMINER.

For the Register.

A HAPPY AND BEAUTIFUL LIFE.

Hans Christian Andersen, in the last pages of his Autobiography, writes thus—"The story of my life, up to the present hour, lies unrolled before me, so rich and beautiful that I could not have invented it. I feel that I am a child of good fortune; almost every one meets me with love and candor, and seldom has my confidence in human nature been deceived. From the prince to the poorest peasant I have felt the noble human heart beat. It is a joy to live and to believe in God and man."

This man's life is beautiful and happy, simply because of its child-like purity and innocence. He has passed the midway of mortal life, but his child-heart has not grown old. It beats as high, as hopefully and as warmly as in the fresh days of his boyhood. The candor and confidence of early youth has never departed from him, and his "belief in God and man" has never faltered.

He was a poor boy, who, without the assistance of friends, went into the world to seek a *living*, as thousands have done before him, and are doing now. No very great adversity opposed him, and no very kind fortune ever smiled upon him. Little of that which we are apt to call success in life has ever fallen to his portion. Fame which has been falsely called the highest good of earth, has never waited on him,—except indeed that fame which calls his name blessed among the good, not great ones of the earth. Riches have not showered their luxuries nor their cares upon him. In the field of letters he has not glittered, and no shouting multitudes have praised him. His little stories have made him a welcome guest at the evening fireside among the children, and there he is truly famous. He has scaled no dazzling heights of philosophy or science. He calls himself a poet, but the world will never bind his brow with the poet's garland. Still his life is full of poetry, and the simple wreath that he wears shall be fresh and green forever.

He is not a great man; he has done no great thing, and notwithstanding he says that his "life is a lovely story, happy and full of incident," yet it is only little incidents which have made it so lovely and happy.

The lessons which such a life teach are those which we are all too slow to learn; but those lessons acquired and practised, procure the great good for which we are all striving—happiness.

Love and kindness towards each other; contentment in our daily lot, however humble, and a grateful trust and confidence in God; these are the teachings constantly before us. These let us study and consider well.

Love begets love, and kindness, kindness; and the offering of the kind word or look or action seldom fails to call back its full recompense. If ever unrequited, still it is a benefit and a delight to him who proffers it; for it is like that "quality of mercy" which "blesses him that gives."

The life and character of Andersen illustrate this effect. Believing in God and man, he trusted both, and as he received the favors of his Maker with delight and gladness, so he dispensed from his full soul its warmth on all around him. Full of confidence and trust, he met his fellow men with an open heart, a cordial hand, and a love-beaming eye; and it is chiefly because of his own rich offerings of good will to all, that he is enabled to say—"every one meets me with love and candor; seldom has my confidence been deceived."

So may *we* likewise speak, if in such generous manner we have met our fellow men. Smile kindly, speak but one little word of comfort to the sorrowing, give but one tear of pity to the mourner, give but one friendly greeting to the desolate, give but a little from your own abundance to the suffering and needy. These are but little things, yet shall they cause the dawn of heaven to brighten in your own bosom and cast its light upon the world.

A good act has been done, a good word has been spoken. The action and the word have gone forth upon their mission. They fall not like seed cast upon barren or frozen ground. They are sure to drop upon a genial soil.

"It is in vain that we would coldly gaze
On such as smile on us; the heart must leap
Most kindly back to kindness."

We have chosen for our lesson the example of a living man, but an older example and a lovelier life than his speak to us from another land. God be thanked! The longing eye looks upwards, and kindness streams down from the skies. The Son of our common Father, our elder brother, who suffered and sorrowed on the earth, still loving us more than his own life, smiles kindly from his happy home above and beckons to each one of us, saying—"Friend, come up *higher*."

Little, nameless, unconsidered acts of daily kindness are steps upon the ladder, and treading them ourselves, let us lend an arm to a weaker brother.

Keene, N. H.

From Macaulay's History of England.

CHARACTER OF WILLIAM PENN.

The Quakers had a powerful and zealous advocate at court. Though, as a class, they mixed little with the world, and shunned politics as a pursuit dangerous to their spiritual interests, one of them, widely distinguished from the rest by education and fortune, lived in the highest circles, and had constant access to the royal ear. This was the celebrated Wm. Penn. His father had held great naval commands, had been a commissioner of the Admiralty, had sat in parliament, had received the honor of knighthood, and had been encouraged to expect a peerage.—The son had been educated, and had been designed for the profession of arms, but had, while still young, injured his prospects and disgusted his friends by joining what was then generally considered as a gang of crazy heretics. He had been sent sometimes to the Tower, and sometimes to New-gate. He had been tried at the Old Bailey for preaching in defiance of the law. After a time, however, he had been reconciled to his family, and had succeeded in obtaining such powerful protection, that while all the jails of England were filled with his brethren, he was permitted, during many years, to profess his opinion without molestation. Towards the close of the late reign, he had obtained, in satisfaction of an old debt due to him from the crown, the grant of an immense region in North America. In this tract, then peopled only by Indian hunters, he invited his persecuted friends to settle. His colony was still in its infancy when James mounted the throne.

Between James and Penn there had been a familiar acquaintance. The Quaker now became a courtier, and almost a favorite. He was every day summoned from the gallery into the closet, and sometimes had long audiences, while peers were kept waiting in the ante-chambers. It was noised abroad that he had more real power to help and hurt than many nobles who filled high offices. He was soon surrounded by flatterers and suppliants. His house at Kensington was sometimes thronged at his hour of rising, by more than two hundred suitors. He paid dear, however, for this seeming prosperity. Even his own sect looked coldly on him, and requited his services with obloquy. He was loudly accused of being a papist, nay, a Jesuit. Some affirmed that he had been educated at St. Omer's, and others that he had been ordained at Rome.—These calumnies, indeed, could only find credit with the undiscerning multitude; but with these calumnies were mingled accusations much better founded.

To speak the whole truth concerning Penn is a task which requires some courage, for he is rather a mythical than a historical person. Rival nations and hostile sects have agreed in canonizing him. England is proud of his name. A great commonwealth beyond the Atlantic regards him with a reverence similar to that which the Athenians felt for Theseus, and the Romans for Quirinus. The respectable society of which he was a member honor him as an Apostle. By pious men of other persuasions he is generally regarded as a bright pattern of Christian virtue. Meanwhile admirers of a very different sort have sounded his praises. The French philosophers of the 18th century pardoned what they regarded as his superstitious fancies, in consideration of his contempt for priests, and of his cosmopolitan benevolence, impartially extended to all races and to all creeds. His name has thus become, throughout all civilized countries, a synonym for probity and philanthropy.

Nor is this high reputation altogether unmerited. Penn was without doubt a man of eminent virtures. He had a strong sense of religious duty, and a fervent desire to promote the happiness of mankind. On one or two points, of high importance, he had notions more correct than were, in this day, common even among men of enlarged minds; and, as the proprietor and legislator of a province, which being almost uninhabited when it came into his possession, afforded a clear field for moral experiments, he had the rare good fortune of being able to carry his theories into practice without any compromise, and yet without any shock to existing institutions.—He will always be mentioned with honor as a founder of a colony, who did not, in his dealings with a savage people, abuse the strength derived from civilization, and as a lawgiver, who, in an age of persecution, made religious liberty the corner stone of a polity. But his writings and his life furnish abundant proofs that he was not a man of strong sense. He had no skill in reading the characters of others. His confidence in persons less virtuous than himself, led him into great errors and misfortunes. His enthusiasm for one great principle sometimes impelled him to violate other great principles which he ought to have held sacred.

Nor was his integrity altogether proof against the temptations to which it was exposed in that splendid and politic, but deeply corrupted society with which he now mingled. The whole court was in a ferment with intrigues of gallantry and intrigues of ambition. The traffic in honors, places, and pardons, was incessant. It was natural that a man who was daily seen at the palace, and who was known to have free access to his majesty, should be frequently importuned to use his influence for purposes which a rigid morality would condemn. The integrity of Penn had stood firm against obloquy and persecution; but now, attacked by royal smiles, by female blandishments, by the insinuating eloquence and delicate flattery of veteran diplomatists and courtiers, his resolution began to give way. Titles and phrases against which he had often borne his testimony, dropped occasionally from his lips and his pen. It would be well if he had been guilty of nothing worse than such compliances with the fashions of the world. Unhappily, it cannot be concealed that he bore a chief part in some transactions, condemned, not merely by the rigid code of the society to which he belonged, but by the general sense of all honest men. He afterwards solemnly protested that his hands were pure from illicit gain, and that he had never received any gratuity from those whom he had obliged, though he might easily, while his influence at court lasted, have made a hundred and twenty thousand pounds. To this assertion full credit is due. But bribes may be offered to vanity as well as to cupidity; and it is impossible to deny that he was cajoled into bearing a part in some unjustifiable transactions of which others enjoyed the profits.

THE LAITY WE NEED.

The following is from the same hand which wrote an article in the *London Inquirer*, copied into the *Christian Register* of week before last, under the title of "OUR CHURCHES AND THE POOR." It repeats a thought which was presented in that article, and which we had mainly in view in writing our introductory remarks to it. We say this, as we perceive, from a reply to the article by Rev. Mr. Tagart in the Inquirer, it is liable to misconstruction.

"When we observe the wide-spread effects which the life of one good man may produce on society, we may hope great things from the influence of Christian zeal, if that influence were extended and made permanent by the organization of a church. It is now little more than two months since there died, in one of the midland counties, a layman, a man of property, engaged in trade and manufacture, who yet devoted a large part of his daily life to works of practical philanthropy;—'Let him that is chief among you be as he that serveth.' To make himself and others wiser and better was his work; and he went about it with a simplicity and unconsciousness which showed he felt it only the natural and ordinary pursuit of life. Domestic, friendly, social, his company was dear to his family and friends; to his simple and affectionate disposition, domestic life had peculiar charms, and his modesty, nay, shyness, would have kept him there; but he felt there were duties besides those of home, and in these Christ said to him, 'Follow me,' and he followed. Associating, as an equal and friend, with the working class, he sought organizations to give greater extent and permanence to the effects of his exertions.—Sunday schools, libraries, day schools, domestic missions, and like institutions, were constantly attended by him; some were originated, some extended, all raised in character, by his influence. To their pecuniary support he contributed liberally, letting no good work of the kind halt for want of means whilst he had money to give. To his untiring activity and steady zeal the spread of habits of temperance through several counties was greatly owing; and many a mother blesses his name as she looks round on her happy children and decent home. With no extraordinary talents, with not much wealth, with not more leisure than usually falls to the share of men of business in his rank, and living little more than half the ordinary term of life, see what this man did! Why should not we, each one of us, in our several stations, and according to our powers, 'go and do likewise!' It needs but that the character of George Kenrick, of West Bromwich, (of whom memoirs have been given both in your columns and in the *Christian Reformer*,) should become the prevailing character of the educated and the affluent, to supersede the duties of the Judge and Legislature by the Christ-like offices of the good man.

To render our churches what they should be, we need not sounder doctrine, or more gifted preachers, or richer psalmody, or purer architecture; but, in every church, we need a people who really, and not in name only, follow Christ—who really feel, and act on the feeling, that they, each one of them, have to do the work He did, who is the way, the truth, and the life; people zealous to devote time, talents, property, life itself, to help those for whom especially He lived and died,—the ignorant, the suffering, the depraved. We want men of the stamp of George Kenrick. With a laity such as this, the poor would quickly gather round us—then would our churches become the safeguards and blessings of the land—the triumph of good over evil would advance; and with more sincerity and more hope might we pray, 'Thy kingdom come! Thy will be done on earth as it is in Heaven!'"

I am, dear Sir, your
CONSTANT READER.

London, Feb. 18, 1849.

MISSION TO THE THIEVES OF LONDON.

From Hogg's Weekly Instructor.

Perhaps few men deserve so much of the sympathy and encouragement of their Christian brethren as those missionaries who condescend to men of low and wretched estate. Perhaps there is not in the world a man better qualified to discharge this home-apostleship than is Mr. A. Walker, a lion in strength of purpose and moral courage, a lamb in the gentleness of his soul and in the humility of his nature, and a Scotchman by birth. He is the thieves' missionary of Duck Lane, Old and New Pye Streets, Pye Court, and those other dark purlieus north of the abbey, which yield a plentiful treasury to the dean and chapter of Westminster. He has the confidence and esteem of the veriest outcasts of the world; and (let the world sneer at the declaration if it will) he declares, and we believe him, that there are many virtues living side by side in the same souls with the sins which society sternly and inexorably punishes, and religion with pity condemns.

In the earlier part of his career, Mr. Walker had related to a friend some of his experience, and this friend being much struck with what he had heard, published a particular account of the haunts and habits of the Westminster thieves.—It must be recollected that these thieves are not totally illiterate, and that they have a special interest in watching public events. They subscribe for newspapers, and otherwise take a lynx-eyed cognizance of men and movements. The paragraph of Mr. W.'s injudicious friend met the eye of the leader of one of the Westminster gangs, and it was sworn in conclave, that, as the missionary had betrayed their confidence, he should be pushed into the Thames some dark night. The chief of the murderers revealed their purpose to his paramour, and she, remembering who it was that had brought her medicine and cordials when she was lying at the point of death, and who it was that always spoke to her so gently of Christ's love for sinners who forsook their sin, and who exhorted her and prayed with and for her, rose in the night-time, and, pale and trembling, repaired to the good missionary's home and revealed to him his danger.

The intrepid soldier of the cross saw at once that unless he acted boldly and openly, his usefulness was gone as well as his life menaced.—He accordingly went to the band—accused them of their plot—explained the circumstances of the publication—appealed to their experience of his past connection with them—and so regained their confidence by his frankness, that every design against his life was foregone, and these very murderers are his warmest friends.

We have heard the adage, "there is honor among thieves." On one occasion, a friend expressed anxiety to accompany the missionary on one of his visits to a band, whom he had promised to meet in a secret place upon a Sabbath afternoon. "I shall take you to the outside of the building, but I cannot take it upon me to admit you to our meeting, unless I obtain permission," said the missionary, yielding to his persuasions at last. The permission of the captain was asked and obtained, and the friend was allowed to join the meeting. After prayer was over, his friend whispered in Mr. Walker's ear that his handkerchief was gone. The captain being informed of the fact, immediately commanded it to be restored, at the same time indignantly saying to the thief who had taken it, "You are no longer a member of our band, we shall have no dishonorable fellow with us."

One notorious thief in Westminister gives one pound a year to a ragged school, and on more than one occasion he has led children to its door and pointed their way towards it. "Ah," said he to the missionary, who one day had referred to his anxiety for juvenile instruction, "although I am a thief myself, I do not wish others to be so. I am not so with my will. The law made me so. My first imprisonment was a false one. I was innocent of the crime imputed to me, nevertheless I was punished and ruined. When I came from prison I was an outcast from society. Nobody would employ a 'gaol bird,' and I was therefore forced to become what the blind law had made me appear to be and what the world believed me to be."

One young man who robbed, not because he loved to do so, but because the honest would not give him honourable employment after a false imprisonment, was led back to the path of virtue by this minister of love, and now occupies a respectable position in society.

Mr. Walker has been somewhat censured by fastidious friends for his exertions to reclaim the weakest and the most pitiable portions of all those who have been seduced from the path of rectitude. 'Oh if you knew," said the missionary to a dear friend of ours, "how many of these poor creatures are brought to this condition by the falsehood and villany of men of wealth, and how many of them would starve if they were to return to virtue, you would not blame them, but reserve your indignation for those who have destroyed them.' World-doubting, censorious, conventional world, would you believe it? Many poor unfortunates have been led back to the ways of pleasantness by this hero of philanthropy, and are now happy wives and the angels of happy homes.

The secret of Mr. Walker's success in teaching these, our poor brothers and sisters of humanity, is love. He went first amongst them and befriended them, and, having gained their confidence, preached repentance toward God, and faith toward Christ. I would rather consent to die than divulge to the law-officers anything that has been revealed in confidence to me by these people," says the good missionary; "I am the servant of Him whose ministry is love, and who reserves to himself vengeance."

For ten years has Mr. Walker lived amongst these people, condemning their practices, pointing out the evil of their ways, describing the peace and glory of virtue and religion, and never in one single instance suffering an expression palliating their ways of life to cross his lips; and yet the very thieves breathe his name in love. The poor and lowly scatter blessings perfumed with the incense of prayer upon his path, and "wish they were only as sure of heaven as he."

FAULTS IN PUBLIC PRAYER.

I. In the first place, a very common fault is the over frequent recurrence of favorite words, and set forms of expression. Among these are the constant repetition in every sentence or two, of the names and titles of God; the perpetual recurrence of the modes of expression, "O God!—great God!—our heavenly Father!—holy Father!—we pray thee—we beseech thee—we entreat thee to grant," &c., or the excessive use of the interjection Oh! prefixed to almost every sentence. This incessant repetition of particular words or phrases, renders them cheap, and, after a time, not merely superfluous, but disgusting—a feeling which ought to be as much as possible banished from every devotional exercise. Nay, there is something in this matter more serious still. If the constant repetition of the name of the Most High, even in prayer, be not "taking the name of the Lord our God in vain," it certainly approaches very near to that sin.

II. Hesitation and embarrassment in utterance, is another fault of very frequent occurrence, and a real blemish in the leader in public devotion. When, therefore, he pauses, stumbles, recalls, or goes back to correct, he unavoidably gives pain to every fellow-worshipper, and always leaves the impression of a mind less intent, a heart less fervently engaged than it ought to be.

III. All ungrammatical expressions in prayer—all expressions foreign from English idiom, and bordering on the style of cant and whining, low and colloquial phrases, &c., ought, of course, to be regarded as blemishes, and to be carefully avoided. It is no uncommon thing to hear ministers, who, in other respects, are entitled to the character of correct speakers, say, "Grant to *give* us the sanctifying power of the Holy Spirit;" "*Grant* to impart to us the consolations of thy grace;" "Come down in our *midst*;" "*Make one* in our *midst*;" "*Lay us out* for thyself;" "We commit *us* to thee;" "We resign *us* into thy hands;" "*Solemnize* our minds."

IV. The want of *regularity* and *order* is a fault which frequently and greatly impairs the acceptable and edifying character of public prayers. All public prayer which bears the comprehensive character which belongs to that exercise, is made up of various departments; such as adoration, confession, thanksgiving, petition, and intercession.

V. Descending to too much *minuteness of detail* in particular departments of prayer, is another fault. I have sometimes known the dignified and solemn nature of the exercise greatly impaired by descending to particulars to a degree bordering on the ludicrous, and by no means favorable to pure and elevated devotion. I once knew a minister who, in making a prayer at the funeral of an aged patriarch, who left a large family of children, went over, by name, all the sons and daughters of the family, alluding graphically to the character and situation of each, some being quite unfavorable. I also knew another, who, during our revolutionary war, in alluding, in a public prayer, to a sanguinary battle which had been recently fought, gave a detailed account of the killed and wounded on both sides, and all the leading circumstances of the conflict.

VI. An abundant use of highly figurative language, is another blemish in public prayer. All studied refinement of language; all artificial structure of sentences; all affectation of the beauties of rhetoric are out of place in the exercise of right prayer. Both evangelical solemnity and good taste equally forbid them. Here many offend. Even the eloquent and evangelical Dr. Jay, of Bath, in England, in his published volume of prayers has not wholly avoided this fault. His devotional language in too many cases lacks the unaffected simplicity which ought to characterise it. It has too little of the language of Scripture. It is artificial, rhetorical, elaborate, abounding unduly in ornate and studied forms of speech, in point, antithesis, and other rhetorical figures. I once knew an eloquent and eminently popular preacher who seemed to aim at concentrating in his prayers all the bold, high-sounding, sublime thoughts and figures which he could collect from the natural and moral worlds; so that he seemed to be ever upon a kind of descriptive stilts, and exerting himself to exhibit on every subject this rhetorical grandeur.

VII. It is a serious fault in public prayer to introduce allusions to *party politics*, and especially to indulge in *personalities*. In the house of God, persons of all political opinions may meet, harmoniously and affectionately meet, provided they all agree in acknowledging the same Saviour, and glorying in the same hope of Divine mercy. They may differ endlessly in their political creeds and wishes, and on a thousand other subjects, and yet assemble in the same temple, and gather round the same altar with fraternal affection, provided they are of one heart, and of one mind in regard to the great system of salvation through the redemption that is in Christ. Why, then, should the feelings of brethren in Christ be invaded in their approaches to the throne of grace by unnecessary allusions to points in which the strongest worldly feelings are painfully embarked?

Having been myself betrayed in early life, on various occasions, into a course of conduct in relation to this matter, which was afterwards regretted, I resolved, more than thirty years ago, never to allow myself, either in public prayer or preaching, to utter a syllable, in periods of great political excitement and party strife, that would enable any human being so much as to conjecture to which side in the political conflict I leaned. This has been my aim; and this is my judgment still; and this course, unless in very extraordinary cases, which must furnish a law for themselves, I would earnestly recommend to every minister of the Gospel.—[Rev. S. Miller, D. D.

A LIBERAL EPISCOPALIAN.

We do not very often observe, in Episcopalian quarters, a paragraph so liberal as the first in the extract quoted below. It is from an article originally in the *New World*, and quoted, with commendation, in the Gambier Episcopalian Observer—whose editor seriously errs, we think, in supposing it to express the sentiment of the main body of Episcopalians in the United States; but whether the sentiment of few or many, we are glad to see it.

In the second paragraph, the *Jure Divino* authority of bishops is very justly represented.—Yet it is that which a large portion of American as well as English Episcopalians maintain, and, with the abuses growing out of it, influenced such a man as Hon. and Rev. Mr. Noel to leave the Church which shelters such abuses.

"Bound, as we feel ourselves, to adhere to the external regulations of Christ's church, which we believe have come down to us from the Apostles, and regarding our brethren of the different denominations, in consequence, as so far in error, and earnestly desiring, as we do, the restoration of unity both in spirit and letter, we may extend to them, notwithstanding, the right hand of fellowship, consider them as belonging to the 'mystical body of Christ, which is the blessed company of all *faithful* people,' cooperate with them in common benevolent enterprises, admit them to our communion, and thus prepare to sit down with them in the upper sanctuary, where we shall see eye to eye, and 'know even as we are known.'

We think the lofty pretensions of the Apostolic Succession, as a succession of *Apostles*, the root of Puseyism and Popery. An undue exaltation of sacraments and priestly functions necessarily follows—superstition takes the place of piety—ignorance becomes the mother of devotion—the priest stands between the people and Christ, forgiving sin and dispensing indulgences; and, after awhile, we are called on to bow down at the feet of '*Our Lord God the Pope!*'"

CHURCH ARCHITECTURE.

Church architecture evidently is engaging much attention, enterprise and expenditure in our age. The number of edifices, and the variety of style in this and the neighboring city of Brooklyn, may be taken as striking indications of this.

On this, as well as on all subjects connected with the progress and the firm establishment of Christianity, some just and universal principles ought to be sought for.

Houses of worship are required in still greater numbers for the accommodation of our population, and must necessarily involve a great expense. We have, therefore, to consult our means in the first place. Or with a given amount of means, we are to inquire how we may erect the greatest number of suitable edifices. This consideration must forbid us to lavish upon mere ornament and show, what is really required for the more important purpose of providing places of public instruction for a large and an increasing population. It is not the business of either Literature or Religion, to build edifices merely, or chiefly to embellish cities. Individuals may do this if they please, by erecting palaces. The State may do it by erecting public buildings.—Literature and religion may do it, all other things being equal—that is, if literature and religion do not sacrifice their great ends and uses in doing it. Literature must first of all have libraries, the apparatus of learning, learned professors—all that may increase knowledge, educate youth, elevate the people. Go to Gottingen and look about for the University in the shape of buildings, and you will not find it. But you will find great men delivering lectures to large classes in plain rooms, sitting on wooden benches, perhaps in the Professor's own house. You will find somewhere an unpretending, solid edifice, filled with books admirably arranged. You will find in Gottingen everything to make learned men, without any architectural display whatever. If they could also have magnificent buildings, it would be well. But as they cannot have both, they choose the real University, and do without the shell. In our country, we see magnificent buildings erected, first of all, at a great expense, and encumbered with debt. And when we come to look into the interior we find most of the rooms rented out for various purposes, and only a part retained for the uses of the great University. We find few books, few professors, and those badly provided for, and few students. We have ornamented a park or a neighborhood. What more? We have the shell, but when shall we have the University of Gottingen?

Luther and Melancthon lived very humbly at Wittenberg. Luther preached in a very plain church. Jonathan Edwards preached in a little wooden church at Stockbridge. And yet there was preaching, and there was worship. Now we erect grand cathedrals, and churches of various orders—Gothic, Romanesque, Saxon—spired and attired variously. There is real brick, and arches of light plaster, made to look like stone. Steeples half stone and half wood. A great use of paint also. The windows stained and made to play fantastic lights upon the congregation: or so darkened for artistic effect, or to give a dim religious light, that the sun is compelled to appoint globes of gas-light as his vicegerents. He is left to shine bright in the heavens, where the angels may rejoice to fly abroad; in humble cottages which open doors and windows for him; on green fields and meadows; on groups of lambs and happy children, and to fill all creation with clear light as if God's smile were in his beams, and piercing all hearts with joy; but these churches are made not for sunshine—they are pure works of art—man will show here what he can do in making sunshine from charcoal. They are stately, magnificent edifices, built by the munificence of the rich.—They are the ornaments of the cities. And is one of these to absorb what might have created several neat and proper churches, with just as good preaching, praying and singing; where the sunshine comes in freely and shows multitudes of good and true worshipers, all engaged in their proper duties, with eyes undarkened, and minds unbedizzened by dim or strange lights and gorgeous architecture? And then we have ecclesiological architects who erect the sacred Gothic edifices for the Church Apostolical, and the Romanesque and Saxon for Pilgrims and Puritans. A wide distinction this. The one dwells in beautiful houses with graceful spires—they are in the tabernacle or the temple of Solomon; while the Pilgrims and Puritans are cast into more Gentile-like structures. But they give variety to our cities—they all have ornaments—they all cost a good deal of money—and the Cavaliers and Roundheads are kept apart. Our religion, like our literature, is dealing largely in public works. Our religion and literature together, will give us many fine and curious buildings. Many neighborhoods will be rendered more distinguished. Posterity will have reason to bless our religion and literature—that is, if these imitations of solidity last long enough.

Now let us imagine another mode of proceeding. Let us suppose Literature and Religion, instead of becoming architects and upholsterers, to exert themselves directly and mainly, the one in bringing together learned men, in accumulating libraries and all the apparatus of learning, in establishing noble and thorough courses of instruction for the youth of our land—content with plain buildings, bare floors and wooden benches, if need be—content to pass by the outside and appendages, if only the great and substantial ends can be secured, instead of making a show at the outside and the appendages, to impose upon the eye, while all within is crude and imperfect; —the other in securing faithful gospel preachers and the union of Christ's disciples in holy affections and in works of benevolence, worshipping in homely and unpretending buildings, if need be—laying hold upon the heart and substance of Christian doctrine and duty in the first place, instead of making a huge stir about orders of architecture, domes and spires, cushioned seats, and all that catches the eye, pleases fancy, gratifies pride, with large debts pressing in behind, by which churches are stimulated to a worldly competition about bringing in the rich; and thus the building of churches and collecting congregations is made a form of worldly business—and the house of prayer changed into a house of merchandize. We say, imagine our Literature and Religion to turn their chief anxieties and efforts to the high accomplishments and furniture of noble intellects and manly Christian hearts—to training up our youth in sound learning and solid scriptural piety; and is not the scene presented more refreshing than that of gay, but unsubstantial masonry, or even of massive Gothic cathedrals built to last a thousand years?

In building churches respect ought to be had mainly to use, durability and economy. The first is essential, and condemns all those structures which are so lofty and angular that the preacher's voice is lost in vacuity, and the view and hearing of the audience intercepted by columns and retired transepts. Adaptation to speaking and hearing must give the design; and not the imitation of antiquity or a fancied style of architecture. God does not require his ministers to strain their throats in the vain efforts to fill Gothic cathedrals; nor does he require his people to read his word in the dim lights which were admired in the fourteenth century.

Durability and economy are united—one implies the other. We want to build as many suitable churches as we can, and to build them so that they may not require to be renewed with every generation. The better we build, the more in the end we shall be enabled to build. And here, with the New York Ecclesiologist, we enter our protest against all plaster and wooden imitations of stone. Let us have real solid stone, or not at all. If all that is expended on the gaudy and perishable outside work were laid down in solid walls, we should at the same expense build for centuries, instead of building for fleeting occasions. Good Christians ought in building churches, as well as in other things, to labor for coming generations. The whole thing lies quite plainly before us. There is no very recondite science about it. It is to make the intellectual and spiritual our chief concern; and then in providing the material accommodations, to do just what we can do to answer the governing end in a plain, substantial enduring and convenient manner. [N. Y. Evangelist.

WHAT "THE LOWEST" FORM OF UNITARIANISM CONTAINS.

[From the London Inquirer.]

There appeared in the last number of the *Inquirer* a letter to Archdeacon Hare, signed 'A UnitarianMinister,' in which the writer comments upon a sentence in the preface to the 'Mission of the Comforter,' speaking of the *Straussian* as the last form of Socinianism. To my apprehension, his allusions are clearly directed to an ideal point in theological inquiry, characterized, as he thinks, by certain dangerous possibilities and tendencies, and to which, for the sake of distinctiveness, he gives the concrete appellation "Socinianism." When he speaks directly and fully of Unitarians as a religious denomination, he speaks (as the accompanying extract from a late charge will show) with that candour and courageous directness which are characteristic of him. The extract which I now subjoin forms part of a note to a spirited and interesting charge lately delivered to the clergy of his archdeaconry, in the course of which he asserts (not exactly, however, in the Winchelsea and Nottingham vein) the exclusively Christian character of our legislature. This view, which was the late Dr. Arnold's, this view, which was the late Dr. Arnold's, leads him to the painful, practical consequence of a rejection of the present Jewish claims. But any one who examines the grounds on which he arrives at this conclusion will find much to respect in them, though he may be at entire variance with the political position which results.

I am, Sir, yours truly,
CHARLES WICKSTEED.

Leeds, March 7th, 1849.

"It is argued, indeed, that the transition from a Unitarian to a Jew is not very material, with reference to the Catholic faith. The Unitarian, however, as such, and by the profession required of him, confesses, at the lowest, that Jesus is the greatest of all moral and religious teachers, that he had an immediate divine mission, that he came to bring life and immortality to light. He acknowledges the resurrection of Jesus as the first-fruits and the evidence of our resurrection. He takes the gospel as the Supreme code of

morality. Now, that to which the state from its position is bound to look chiefly in every form of religion, is its moral aspect. As it has been well expressed by a German writer, Marheineke, 'In the Church, morality is contemplated as piety; in the State, piety as morality.' As the acceptance of the Koran, and the common relation to Mahomet, form a distinctive bond of union among all Mahometan nations and tribes, so is there a similar bond of union, in spite of all differences, however momentous these may be, whereby all persons accepting the gospel as their highest, divinely-inspired code, and attaching themselves to Jesus as the highest divinely-inspired teacher of mankind, are at once bound together, and separated from the rest of the human race. This great essential distinction has not been sufficiently attended to by the Bishop of St. David's, when, in trying to reduce the difference between Unitarians and Jews to a minimum, he says (p. 10) that, in regard to the denial of the divinity of our Lord, 'they stand upon the same footing.' This again, it seems to me, shows how easily we slip into fallacies, when we adopt the negative scale of reasoning, when we class people by what they deny, instead of by what they believe. Even ecclesiastically, though the church has been too apt to take the former course, the latter is that of Christian wisdom.—As to the State, the concerns of which do not lie in the region of dogmas, or of our inward spiritual life, but in that of our moral life, surely there is an enormous interval between those who, by their profession, declare that Christ is their one divine teacher and lawgiver, the bringer of mankind out of darkness into light, and those who deny these His special claims and dignities, nay, whose distinct nationality rests upon that denial; though certain individuals amongst them may be led by the influence of our recent philosophy and literature, which, in many, have almost undermined their peculiar religion, to allow that he was 'a teacher of pure morality.'—The two modes of thought, at their extreme proximate limits, may be nearly continuous; and yet the difference between them may be of the utmost importance, as the Bishop of St. David's, himself, admits just before. . . . . Much more is a name worth, when it is assumed in sincerity, as that of Christians is by Unitarians, when they who assume it hold it to be precious, and contend strenuously for their right to it."

CHRISTIAN REGISTER

BOSTON, SATURDAY, APRIL 21, 1849.

DR. BUSHNELL ON THE DIVINITY OF CHRIST.

PROOF-TEXTS IN RELATION TO THE PRE-EXISTENCE OF CHRIST.

We have not much greater respect than has Dr. Bushnell, for mere "provers in words," "who assume that the faculty of intuition or insight may be suspended, and we may go on safely to reason upon the forms of the words themselves; and so, by the mere handling of words and propositions, they undertake to evolve, or, as they commonly speak, to *prove*, important truths." We hold, with him, and as exultingly, that "the teachings of Christ are mere utterances of truth, not argumentations over it. He gives it forth in living symbols, without definition—without *proving* it, as the logicians speak—well understanding that truth is that which shines in its own evidence; that which *finds* us, (to use an admirable expression of Coleridge,) and thus enters into us."

Still, though Dr. B. hardly recognizes logic to have any legitimate use, and taking his one-sided view, scouts, or seems to scout, any application of it whatever to the truths presented in his discourses, he would not formally deny—certainly Coleridge would not deny, but earnestly affirm, with Professor Gibbs—that "the analysis of sentences, in the concentrated light of grammar and logic, brings one into the sanctuary of thought." None has employed this analysis so reverently as Coleridge; and in this respect there is the widest difference between him and Dr. Bushnell. But, as we have asserted in a former article, Dr. Bushnell uses logic while he abuses it, and his whole theory rests entirely on a foundation which he has laid by constructive logic! Our readers will see this for themselves as we proceed.

We hope, moreover, it will also be seen, that in meeting Dr. Bushnell's views we do not rest with asserting or showing that a passage proves this or proves that. We trust it will be seen that the subject has interest independently of Unitarianism or Trinitarianism—independently, too, of what Dr. Bushnell holds or does not hold. Though we compare our views with his, we shall pass beyond this employment, and seek to behold the truth at last face to face—the Divine Spirit, whose presence is in the sanctuary of human thought, taking of the things of Christ and showing them to us.

We proceed, then, to Dr. B.'s eleven proofs of the "Divinity of Christ,"—to the first of which we shall confine ourselves in the present article, and which he thus states:

I. "I allege what is said of his pre-existence. 'I came out from God. I came forth from the Father, and am come into the world. I came down from heaven. Ye are from beneath—I am from above. The glory which I had with thee before the world was.' If these passages do not affirm the pre-existence of Christ, in the plainest manner conceivable, I mistake their import. And, in this view, they are totally repugnant to the idea of Christ's simple humanity."

The correlative phrase of "came out from God," is "sent from God." Now, this last is used of John the Baptist—"There was a man sent from God, whose name was John." John, i., 6. Such language would prove the pre-existence of John as well as of Jesus. The argument becomes no stronger by the phraseology, "came down from heaven;" for this is equivalent simply to the assertion that God sent him. So the prophet Micah says, "evil came down from the Lord unto the gate of Jerusalem"—i. e. the Lord sent evil against it. Nor is this mode of speech peculiar to the Bible. We read in classic literature, that "'Know thyself' descended from heaven." The significance of the phrase, "I came out from God," is that Christ was divinely sent of God; and surely this is a pregnant truth, and more nearly concerns us than his pre-existence.

In the assertion, "Ye are from beneath—I am from above," we suppose Dr. B. takes the word "beneath" as equivalent to earth, as in Exodus, xx., 4—"in heaven above, or in the earth beneath." But, thus construed, its explanation is in the other clause of the same verse—"Ye are of this world; I am not of this world." John, viii., 23. We can hardly suppose Dr. Bushnell to have looked at this passage, or he would have perceived for himself how irrelevant would have been an affirmation of Christ's *pre-existence* at such a time. What did Jesus intend to affirm, but that he and his opposers had different stand-points—different spiritual perceptions—different spiritual habits and characters? He accordingly adds, "I said therefore unto you, that ye shall die in your sins." What! because he was pre-existent and they not! Who can fail to see that this is impossible and absurd!

If anything more were needed to reach our Saviour's true meaning, we would quote his words in another instance, which express a similar thought, and each may throw more light on the other than either passage is commonly viewed in. "Except a man be born *from above*, (so it is in the original,) he cannot see the kingdom of God." Jesus was from above, in the deepest significance of his words to Nicodemus, and therefore saw the kingdom of God as the Jews could not see it. To be "born from above" he explains to be "born of the Spirit,"—"Except a man be born of water and of the *Spirit*, he cannot enter into the kingdom of God." And again—"That which is born of the flesh is flesh, and that which is born of the Spirit is spirit."—The Jews were of the flesh, he of the Spirit. Their spiritual nature had not been born—had not life; *his* came through that agency declared in the message of the angel to Mary—"The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore that holy thing which shall be born of thee shall be called the Son of God." The same spiritual nature that was in Christ, is born also in his true disciples—in the true subjects of the heavenly kingdom. They are "from above," as he was from above. Nay, in solemn prayer to his Father he declares, "They are not of the world, even as I am not of the world." John, xvii., 16. Therefore, if in the declaration to the unbelieving Jews, "Ye are from beneath—I am from above," he "affirmed his pre-existence, in the plainest manner conceivable,"—if these words are "totally repugnant to his simple humanity,"—then is his affirmation respecting his disciples totally repugnant to *their* simple humanity, and conclusive proof of their pre-existence, "in the plainest manner conceivable." Now let not Dr. Bushnell despise this method of reasoning as logical, unless he also shall despise his own, which we simply follow.

But, dropping the argument which we have used to get at the thought, and stepping from the dialectic to the intuitive, (the intuitive to a spiritual man,) we would ask whether the words, as used by Jesus, are not a true and appropriate symbol, or "vehicle," of the thought we have made them convey, and whether that thought is not as high as heaven!

But Dr. Bushnell adds another text—"The glory which I had with thee before the world was." The phraseology, "I had with thee,"—does it mean more than laid up, reserved, prepared by the Father for him? And does the whole express more, except in degree, than the following: "The hope laid up for you in heaven,"—Col., i., 5; "an inheritance reserved in heaven for you,"—1 Peter, i., 4; "the kingdom prepared for you from the foundation of the world,"—Matt., xxv., 34. If it were to read, "the glory prepared by thee for me from the foundation of the world," it would never be quoted to prove Christ's pre-existence. We do not see that the phraseology, "I had with thee," can justly be made to express any more. It then falls into easy and natural classification with the texts already quoted, and with others that contemplate events yet to come as being already done, when they existed only in the purpose of God. For instance, "the Lamb slain from the foundation of the world,"—Rev., xiii., 8.—Freeing the text, then, from its philological difficulties, and extricating it from logical formulas, what may the spiritual, intuitive eye behold? We fearlessly affirm that placing ourselves as in the bosom of Jesus at that hour, and looking to the glory prepared for him, and for which he prayed, we see more than mind can grasp, or our own soul contain. And we might say to Dr. Bushnell, with as much justice as he himself has shown, Use your "logicking formulas," and "construct" Christ's pre-existence—you shall not succeed in driving us from the glorious intuition of Christ's glory, to which he ascended after his resurrection, at God's right hand.

THE COURSE AND SPIRIT OF THE INDEPENDENT.

"This organ of Boston Unitarianism." . . . . "Unless the Editor's influenza continues *very* severe, we hope that by another week he will have found time and strength briefly and simply to answer." [Independent, March 15.

"It is now some thirteen weeks since this expositor of Boston Unitarianism, after reprobating as strongly as it well could a statement which we had made of the Unitarian system, volunteered to give us its own version of a part of that system. That version we at once presented to our readers in the *Register's* own language; and the comments which we made upon it were characterized by that paper as "candid and fair." At the same time we suggested several questions bearing upon points of prime importance which the *Register*, in its haste as we then supposed, had omitted to touch, and asked for these questions consideration and an answer. After the lapse of three weeks, there came a brief response in the *Register*, copying the questions but declining for the present to answer them, on the ground that it was not necessary and the Editor had not time.—Upon this reply—which certainly seemed to us a frivolous get-off from answering at all—we commented the following week with some sharpness, and again requested attention to the questions; and as the Editor of the *Register* in his next issue professed himself highly indignant at these comments, on the following week we apologized for any violence done to his sensibility, and re-stated the points in regard to which information was desired. This was four weeks since, and from that time to the present the *Register* has uttered no word upon the subject.

Will its Editor now have the manliness to tell us, whether he means to answer these questions or not? That they are important questions, he will scarcely deny. That they are questions in regard to which one who professes to be a Christian teacher should have clear views, can hardly be more a matter of doubt. That they are questions which can be answered briefly and simply, in a half-hour's time, by one who knows what he believes, is equally clear. Once more then we ask for these questions the *Register's* attention. It has charged us with bearing false witness against the Unitarian system; and we have a right to ask what that system *is*, in these important particulars. It professes to be able to instruct its readers in the truth; and if there is any truth concerning which they need to be informed, it surely is that which pertains to the transgression they have committed, to the penalty they have incurred, and the personal nature and dignity of the Saviour to whom they are directed. There is but one reason of which we can conceive, for declining further to answer these questions. And if the *Register's* Editor either remains mute or refuses to reply, we shall know what to think of his talent for silence.—For the refreshing of his memory and that of others, we re-state the points." [Independent, April 12.

And the Independent proceeds to state for the *third* time the questions it first proposed.

The attitude of the Independent toward the Christian Register, as presented above, is utterly irreconcileable with the manifestation of a manly or Christian spirit. If in one instance we have characterized it as "candid and fair," it has seemed determined not to be guilty of the sin again; and it has made ample atonement for that one instance by its course since.

What is the real history of this affair? We found in the columns of the Independent a statement of the Unitarian system. That statement we copied into the Register, and met its several points. We did not simply "charge the Independent with bearing false witness against the Unitarian system"—we endeavored to show it. This the Independent confessed, and it even complimented our "good sense" in doing so.—Well, what course did it then take? It asked half a dozen questions on points which were not at all involved in the statement it had made, or the reply we gave. Having made the mis-statements on certain points, and these mis-statements having been fully met, it had indeed "a right to ask what the system is" in further particulars—and we too have an equal right to answer or not as we choose. To such an answer we have in itself no objection whatever—none arising from any consciousness of inability to give it, none from any motive of expediency, least of all none from any fear to meet the Independent on these or any other questions. We declared some time ago, that we should not have recorded them unless we had intended to answer them. Meanwhile, we were taken very ill; the arduous labors of the ministry at large (which we have since resigned) having prepared us to suffer still more serious effects from that illness—so serious, indeed, that there were friends who urged us to throw aside all labor, and go abroad for a year or two, to save life and renew strength. Under these circumstances, we could not but delay answering the Independent's questions. We thus gave it, involuntarily indeed, an opportunity to show its spirit of Christian forbearance, or rather the want of it. It chose, as it confesses, to use "sharpness." We replied—the Independent says we "professed to be highly indignant." The reply called forth from the Independent what it terms an *apology*. What was that apology? Our readers have it in an article of which the first extract above is the commencement and the close, and its pervading tone. An apology! which began with a *sneer* and ended with a *gibe*! We should have been lost to all self-respect to have complied with a request so made—and we chose to be silent.

Our health is restored, and we now have both time and strength to attend to the Independent's request. But the reasons that influenced us to be silent, operate with the more force on perusing the editorial in the Independent of last week, as quoted above. A proposal made in so uncivil a tone, and by men who assume such an attitude,—let our readers decide on the propriety of our refusal to accept it, and of our change of purpose formerly entertained.—What the *Independent* may persist in thinking or saying of us, does not excite in us great anxiety; we have learned to bear with some fortitude, whether the imputation of "a talent for silence," or any other motive that prejudice and uncharitableness may suggest.

What the truths are concerning which the readers of the Register "need to be informed," happily is not for the Independent to dictate.—Most of those involved in the questions it proposes, we have already discussed since we have had the conduct of the Register. The last—viz. on *inspiration*—is the only one on which we have not spoken. That question, as some of our clerical brethren in the city will remember, we had declared our purpose to discuss, before any thing was said in the Independent. We shall state our views of the subject, in connexion with remarks on the discourse on Dogma and Spirit, in Dr. Bushnell's volume now in hand—and we will put in the columns of the Register whatever the Independent may choose to say on the subject in reply.

FREE EXPRESSION OF VIEWS WITH HARMONY OF CHRISTIAN FEELING.

The Boston correspondent of the Independent, "Arnold," having quoted a paragraph from the pen of Rev. Dr. Gannett in the Christian Examiner, places in contrast with it some expressions of an "opposite" character that fell from the lips of one of the speakers at the close of the late series of meetings. It may be of service to quote what the Boston correspondent says:

I might however, bring in connection and contrast with it expressions of the most opposite character. One of the speakers at the very last meeting of the series, delivered, without rebuke and with apparent favor, a labored defence of Universalism, filled with what nine-tenths of the Christian world would denominate the grossest perversions of Scripture. Is truth of so little value to Unitarians, that they are unwilling to rebuke errors which their own Channing has pronounced destructive alike of morality and religion? We confess that the pleasure we feel in the announcement of just sentiments, is not only depressed, but turned into pain, when we find it associated with the worst of errors, and by association lending to them a dignity, and giving them a passport, which otherwise they never could obtain.

How difficult it is for Orthodox men, and especially Orthodox ministers, to understand Unitarians, or do them justice! They do not appreciate our tolerance of one another's speculative errors, or our freedom of opinion. And it adds to the difficulty, when they feel no disposition to concede our Christian standing in the Church of God.

This correspondent of the Independent,—who we have learned is the pastor of the 1st (Orthodox) Church in Charlestown,—said of Unitarians some time since, in reference to their connection with the late Hollis St. installation,—"They have cut the last, the historical tie, which has bound them to the Church of God." The only tie which this correspondent concedes to us is a *historical* tie, uniting us to Christ's body, and this is cut asunder! How can he understand or do us justice!

At our conference meetings, it is not strange that doctrinal opinions should find expression, where such opinions are entertained. But we envy not the man who could listen to the gentleman to whom the correspondent alludes, and not be able to appreciate *the Christian spirit* with which he spake. If views taking the form of Universalism were advanced, they were presented in no antagonistic, sectarian manner, but in the most Catholic spirit. They were simply the vehicle of his Christian emotions.

The meetings recently held, and which, we believe, from the testimony of other denominations, more than our own, have been unsurpassed in interest, if equalled, by any similar meetings, demonstrate the fact that freedom is the best ground of unity; that if our views are divergent, heat and light are poured into the one body from which the divergent rays proceed.

We have alluded to a paragraph from the pen of Rev. Dr. Gannett in the Christian Examiner. We give it below, and respond to its sentiments as the truth.

"Our views," he says, "on this whole matter are positive and definite. We have a theory of regeneration. We hold that man is a sinner, that most men need a change of character, and that without a change they must be lost. We look over the community in which we live—a Christian community it is called—and we see not only gross vice and terrible depravity, which are dragging immortal souls to hell, but worldliness, selfishness, religious unconcern, spiritual insensibility, which will just as surely shut the gates of heaven against multitudes who call themselves disciples of Christ. All these persons, the corrupt and the false, the openly vile and the inwardly wrong, must be brought to see their condition, to repent of their sins, to embrace a Savior in Jesus Christ, and to lead a new life, in respect at least to the motives and the interior habits. They must be saved, or rescued from their present condition, and from the consequences which it will induce, through fear and through hope; through reflection and through prayer; through the sanctification of the will, yet through its free exercise; through personal effort, yet through Divine grace; with others' help, by God's mercy, and in the use of their own ability. This is our theory of regeneration, and this is the ground-work on which we would raise a revival."

SUNDAY SCHOOL ANNIVERSARY AT CHARLESTOWN.

The 21st Anniversary of the Harvard Church Sunday School, Charlestown, was observed in Harvard Church on the afternoon of Fast Day, April 12th. The large House was well filled both on the floor and in the galleries—the school occupying the half portion of the body pews towards the pulpit. It was an occasion of great interest, made the more so by the presence and the remarks of the Governor of the Commonwealth; and both the school and the spectators gave attention, with no appearance of restlessness or weariness, to exercises of more than three hours duration. After prayer by the pastor of the Church, Rev. Mr. Ellis, and singing a beautiful hymn appropriate to the occasion and to the season of the year, an excellent Report was read by the Superintendent of the school, Mr. Henry K. Frothingham. The statistics presented by Mr. Frothingham, were quite remarkable. At the commencement of the past year, there were 189 scholars—86 boys, 103 girls. Of this number 22 boys and 22 girls had left, and during the same period 23 boys and 23 girls had entered. Four of the young ladies who were scholars, had become teachers. At the commencement of the present year there were 87 boys, 100 girls; total 187. Teachers 30—average attendance, 26.—The average attendance of scholars was 121—exactly the attendance the year before. Highest number present at any one time 151. Among 336 members of the school for the last two years not one death had occurred; and among 447 members in five years, only *two* had died. We doubt whether a school in the land shows more regularity, or more the favor of a kind Providence, in the points above mentioned.

Mr. F. paid a tribute, at the close of the report, to the valuable services of Dr. Cartee, so long his associate superintendent, but who had recently resigned.

Mr. Edward P. Bond, of the Divinity School Cambridge, the superintendent of the "Point" Sunday School in connection with the Ministry at large, also made a very interesting Report. He presented the following statistics.

No. of scholars at the opening of the Chapel, Oct. 25, 1846, *fifteen*—6 girls, 9 boys. On the first Sunday in January, there were 42 members.

Since the opening of the school there had been 247 members; 125 boys, 122 girls. Number now belonging to the school 84; girls 35, boys 49.—Average attendance, 60, about equally boys and girls. Of the fifteen who attended the first Sunday, *ten* continued to be members—7 boys, 3 girls. There have been 27 teachers, 15 of whom remain.

The unfavorable situation of the "Point Chapel," [if chapel it can be called except by the figure of speech which the grammarians call *catachresis*,—Ed.] its inaccessibleness in bad weather, have doubtless been a hindrance to its usefulness. Still amid all adverse influences, its teacher, Mr. Bond, doubted not that it had done great good, and that the results had been sufficiently encouraging to persevere in the work. If only one soul were saved, he said, it would more than repay all the toil of the enterprise—and he alluded to a sailor boy, in humble life, who called to see his teacher to testify his gratitude before his departure. Mr. Bond bore testimony to the devotedness of the teachers, who, on the afternoon of Sunday, immediately after their labors as teachers also in the Harvard S. School, were in their place at the Point School with so much constancy. Still more teachers were needed, to accomplish all the good that might be done.

It is in place here, for one to say, who, as the minister at large in Charlestown, has had the cooperation of Mr. Bond in this department of his labors, that his own devotedness, and interest in the work, and constancy of attendance, whatever might be the weather or the toil of reaching this field of labor and returning to the scene of his studies, is not unappreciated by teachers and pupils, and the friends of the school.

Another hymn was next sung.

Rev. Mr. Ellis then invited gentlemen to speak, (two of whom, Mr. Charles Foster of Somerville and Rev. Mr. Folsom, declined on account of the lateness of the hour, together with the apparent needlessness of speaking after so many good addresses,) and at the same time told his young friends a secret which we have found to be regarded by some of them as of so high value, that we report it for wider usefulness. It was this:—Give earnest attention to what is said, and you will not feel fatigued during the exercises.

Rev. Mr. Barnard said that from no place did so many flowers come for the Floral Procession as from Charlestown Harvard Church and Sunday School. He described the love which poor children have for flowers—the scene of the Floral Procession, when old and young of every class, men in green jackets and children in ragged garments, stood beholding with delight: there were no curses, no quarrellings, no bad passions in exercise, but all was hushed by "this thing of beauty." He said, as he passed along lately, he overtook a couple of poor Irish boys, and overheard them talking—one of them of some beautiful flowers which probably he had seen, said Mr. B., in some green-house—and the other, of the little yellow footed birds. Such a scene taught him this—and it should teach us all—that poor children have the same appreciation of beauty which we have ourselves. He closed with a touching account of the death of a little boy, who, said he, used to love to go to see your flowers, and who, having lost a sister a year ago, seemed to have pined away through longing for her society, so much did he love her. This little boy—Charles Follen Garrison, the son of William Lloyd Garrison—was asked as he lay ill, whether he did not wish to live? "Me!" he replied. He was then asked whether he would not like to see his sister in heaven? A smile was the significant token. On his bosom, beneath which his young heart had ceased to beat, lay the beautiful flowers, and they were indeed an emblem of the fragrance and joy of the life beyond the grave. In the name of Him who made the flowers to grow, and Him who blessed them, Mr. B. again thanked the friends in Charlestown for their bright and beautiful gifts.

Rev. Mr. Muzzey commenced with a remark on the appropriateness of celebrating the afternoon of Fast Day in such a manner, and the beautiful harmony between the Governor's Proclamation, and his custom of meeting the children of the Commonwealth. He observed here, what gave him peculiar pleasure, a large proportion of *boys* were present—on similar occasions elsewhere he had missed the boys. Mr. M. proceeded to describe a painting which he had seen, in which Martin Luther stood with his left hand resting on the Bible, and with his right hand lifted toward heaven—the attitude of the Reformer in uttering those memorable words to an ecclesiastic sent to confer with him at the Diet of Worms—"I have resolved not to abandon the word of God; I will stand by it. So help me God!" So let the young resolve, when assailed by temptation, or whatsoever spiritual peril.

Mr. M. closed with a saying of Sir Walter Scott,—'When we come to die, it is not what we have done for ourselves, but what we have done for others, that will make us happy.'

A third Hymn was sung.

Rev. Mr. Holland remarked:—Everything betokens a new day—and among the things fullest of hope—is this institution of the Sunday School. He related an incident of two young men, industrious, virtuous, and with filial affection supporting an aged parent, who told him they had once been his Sunday School pupils; and they repeated several anecdotes of instruction which *he* had forgotten that he ever gave, but not they, into whose hearts the words like good seed had fallen. He recommended, as a method of instruction, that teachers should thoroughly meditate a subject—as regeneration, forgiveness, immortality, and then go in the spirit of it to meet their classes.

Governor Briggs, commenced with an allusion to the fact of its being the 21st anniversary. Said he, your school is this day of age. Who can estimate the value of its services in these 21 years! We might cross the narrow strip of water that separates us from the metropolis, and hear the reports of business and trade, the amount of dollars heaped up; but what was it all compared with the good done in Sunday Schools! It was beautiful to see children assembled for religious instruction. To this, S. Schools are devoted—and what a fountain to draw from! There is, in the book of God, enough of religious instruction—enough of biographical record—to occupy the teachers and the pupils. There is the one beautiful and perfect model of Him who is the author of the Christian religion. At this point, Governor Briggs commenced with the history of Jesus, and in a strain of glowing eloquence and melting pathos of Christian sentiment, followed our Lord from his heaven-announced birth in the manger to the Cross on which he died; exhibiting, in a very striking light, the mutual affection between him and his mother—that mother who, in his twelfth year, supposing that he was lost, sought him for days, until she found him in the temple, engaged, as it is delightful to see youth engaged, attentively listening to teaching, and modestly asking questions—that mother, now full of years, who could not be kept away from the closing scene of his sufferings, and to whom his last words of affection were uttered in designating her future home, after himself was no more. Governor Briggs drew valuable lessons from the several events as he passed along, carrying the attention and the sympathies of his audience with him, their tears and his flowing together. He dwelt especially on our Savior's concern for the poor—gave a beautiful sketch of the scene at the Pharisee's house, where the woman that had been a sinner washed his feet with her tears. He presented our Savior as coming to seek and save the lost, to lift up the down-trodden, to comfort the afflicted, and deliver the oppressed. He urged the duty of going forth to look up the neglected, and place them in the Sunday School, and he told an interesting anecdote of a drunken father and mother reclaimed to sobriety and virtue, and become pious, through their young daughter, to whom they had given consent to be clothed and go to the Sunday School. Not long afterwards the mother was laid upon a death bed, and she said that her little daughter was God's beautiful angel sent for her salvation. He concluded with expressing his interest in the young. If, said he, I could stimulate them to virtue, to a good and pious life, so that they should remember me with gratitude, then, in my later years would it give me more happiness than the attainment of all the objects of my worldly ambition.

Doct. Thompson, in rising, alluded to a remark which Mr. Ellis had made in inviting him, with other gentlemen, to speak, viz., that he had been accustomed to support the Governor,—[Dr. T. being formerly of the Governor's Council.] Said Dr. T., I believe every one is satisfied that the Governor needs not the support of others. Dr. T. took up Gov. B.'s remark that teachers would never lose their reward; nor, added Dr. T., would children lose theirs. Enjoyment is employment. Every one receives the exact labor of the work he performs. Rev. Dr. Stillman once began a sermon with startling emphasis on the words, "The wages of sin is death." "Poor wages these," added he, "that a man can't live by!" Man is to derive happiness from useful occupation. Dr. T. gave a graphic description of a journey to Niagara, in which he contrasted the appearance of things in the rich valley of the Mohawk with that on the Green Mountains—and it happily illustrated the principle he had just laid down. Let these children, said he, if they would grow up happy, be industrious. Childhood is to society, what the opening spring is to the year. The heart early prepared, and receiving the good seed, will, with God's blessing, yield a rich increase.

Rev. Mr. Ellis read from the London Inquirer, an account of the London Ragged Schools, [our readers will find this on page fourth of this week's Register,] noticing, by the way, the English custom of giving the worst names to their charitable objects. He spoke with much feeling of his personal relations to the Harvard Church and Sunday School, and closed with an appeal to young men especially to engage in the work of Sunday School instruction.

A Hymn and the Benediction closed the exercises of the occasion.

THE ANNIVERSARY OF THE BENEVOLENT FRATERNITY OF CHURCHES.

This Anniversary was held at Federal street Church, last Sunday evening—Rev. Mr. Lothrop in the Chair. Prayer having been offered by Rev. Mr. Waterston, Rev. Mr. Gray proceeded to read the 15th Annual Report of the Executive Committee, together with extracts from the Reports of the ministers at large—Rev. Mr. Cruft, Rev. Mr. Winckley, Rev. Dr. Bigelow. We have seldom listened to so interesting statements, or to so clear and satisfactory proof of useful labors. As the Reports are to be printed, we will wait until we can present the statistics &c., more fully and probably more correctly, with the printed document before us, than by aid of our own notes. Though of special interest to Christians residing in the city, these Reports will not fail to be read with interest by the Church at large.

After the Secretary had concluded his report, Rev. Mr. Lothrop arose to say, that the design of reading the Report was to increase the interest felt in the benevolent objects of the Fraternity of Churches, and the labors of the ministry-at-large. He agreed with the Secretary that the Reports of the ministers at large present evidence of success and usefulness sufficient to cheer and encourage us in our efforts for the moral and spiritual improvement of the city. So great are the changes in society, so fearful the increase of crime and the means of evil, that we are apt to be discouraged, and to feel that all is lost—that it is impossible to stay the tide of adverse influences and preserve for the city the high morality which has been hitherto its praise. But it should be considered that we take the statistics of crime, not of virtue. We know the evil, but not the good. Could we however bring together all the families which, during the past year, this ministry at large has reached,—every father rescued from intemperance, every mother made the good angel of her household, every young man kept strong and pure, every young woman around whom it had built a wall of defence, every child taught to enter the paths of wisdom,—could we behold all these together, we should not be discouraged, but feel that the Gospel is still the power of God and the wisdom of God unto salvation; that it has all the power it ever had to support the sinking, to succor from peril, to strike light out of darkness, and redemption out of ruin. Let us then go on with new zeal.

Our work is singularly in harmony with the mission of Christ. Cradled in the manger, he returns to elevate those among whom he was born into the world. Lifted up and dying on the Cross, he lives again to help those on whom the crosses of life are laid. We have able, faithful, zealous men engaged in this work, who go forth daily and hourly in apostolic devotedness. Let us see that they are sustained with corresponding zeal and faithfulness on our own part.

Hon. Abbott Lawrence, addressing the Chair, said, I appear here first because I entertain strong feelings of interest in the objects of the Benevolent Fraternity of Churches, and, secondly, at your bidding. Though physically disabled by influenza from speaking, as he would be glad to speak, he could not omit the present opportunity.

He had listened with great interest to the extracts read from the reports Acquainted with the ministry at large from its commencement; remembering the time when that great and apostolic man, Dr. Tuckerman, first began his visits to the poor; having a personal acquaintance with him; seeing the first beginning of his effort until it had grown up into a large benevolent movement; he was not unaware of the labor performed. He could bear witness to the good benefits which our city had received from it—and not ours only, but other large cities in our own and foreign lands. Nor was he insensible to the great benefits he himself as an individual had received.

Mr. Lawrence proceeded to speak of our relations and duties to the poor. First we have it on authority which none of us will dispute,—"The poor ye have with you always." They were with us—more a benefit to us than we to them. It was a providential arrangement designed for the higher good of both rich and poor. The poor are with us; and if we acknowledge the Christian religion, we have *duties* to perform to them. We have a large body of native poor, who are virtuous—a still larger body of foreign poor invited hither by our constitution; and when here they are our own.—Whether it were wise to invite them, it is now too late to discuss. But this land is deemed, over the whole world, the asylum of the oppressed and the home of the needy—and that is its destiny.

Under such circumstances, Mr. L. looked to the ministry at large as a means of the moral and religious education of the poor; a means of leveling *up* the masses, and not of leveling down. Our first duty, said he, is to attend to the poor; to carry the gospel to them, with all its means of culture. It was a small portion of the objects of the ministry at large to visit the poor in order to supply them with food—(they, however, need advice and to be furnished with employment—) but the principle thing is to inculcate the system of morals founded on our holy religion. Sunday Schools he considered one great instrument of accomplishing this. Every means to promote their good, we are bound to use by every principle of humanity, and the spirit of the Gospel.

He moreover looked upon this ministry as the security of property, and the means of order and peace. If he regarded it merely in an economical point of view, it was doing immense good, and he could wish double the amount given to extend its usefulness.

Mr. L. urged in behalf of the ministry at large, the consideration that it was not confined to any one sect. It was an object to enlist the common sympathies and efforts of Christians of every name. For himself he had no sectarian feelings, but acknowledged all to be Christians who believe in our Lord Jesus Christ as the Savior of the world.

He urged further our sympathy with the ministry at large, from the evidence in the Reports that they had done their duty. *We* too have a duty to perform. We should co-operate with them, cultivate intercourse with them, and contribute generously to their support. He felt also the uncertainty of life. We know not what a day or an hour may bring forth. The day is coming when we shall have no more opportunity to work. He felt desirous to do what he could, and he was therefore here to-night, in compliance with the request of friends, to bear his testimony to the cause, and to give it his hearty co-operation.

Mr. L. passed to consider our obligations to Christianity for the great and goodly land we possess; a land such as never did before exist, and never will again; a land of so many blessings—in whose very enjoyment we were all too worldly. I know it, I feel it, said he. In the midst of this worldliness, we forget that all we possess is derived from Christianity. All our social enjoyments, all our civil and religious privileges, our common law, all are derived from the Bible.

He next spoke of the influx of foreigners into the city, of the changes in manners and customs that might be produced, of deterioration in the character of its people. Not the efforts of ministers alone can prevent it, but we laity must do our duty; we must be more than silent spectators. He remarked that the first missionaries of Christianity began at Jerusalem. Bostor. is our Jerusalem. Here is the field of our first labor. After we shall have provided for our own, then may we provide for others.

And what an immense field spreads out in our own country! Our western States, especially Illinois, Michigan, Indiana, Wisconsin, Iowa,—the two last States containing together 200,000 square miles—each twice as many as the State of New York—are fast filling up with a foreign and native population. Forty years ago, religious instruction kept pace with the population; now the latter outstrips the former,—yet it does not lose its desire for religious privileges such as it has left behind, but the bible and the tract are welcomed, and ministers are eagerly taken up of almost any character—if not a Protestant, then Catholic. The best missionary field on the globe is the U. States.—You need not go, said he, to France, to Germany, to Italy—they are at your door.

There are now in California some 20 or 25,000 from New England and New York, and before the year is closed there will be 100,000 there; and among them you will find *all* nations. Why go to Kamschatka and Japan, when you have got their people among you on your own soil! This is a matter of common sense. Mr. L. remarked that he favored Foreign Missions, and had contributed to them. It was a noble enterprize. He would not have less done for foreign, but more for home missions. Still he must say, as an American citizen and Christian man, that the Church is contributing in disproportionate measure to these two objects. He believed 'tis distance lends enchantment to the view; and he even thought that the further money was to be sent, the more easily was it raised.

We have, then, the destiny of the nation in our hands; we have the popular *opinion* in our hands to be moulded by us. Without the morals drawn from the Bible, our Union is a rope of sand. What then is our duty! Begin here—at home—in this city. Let us set an example and show we have some just sense of our responsibilities. It is clear as the sun that this is the duty of every man, that it is a personal matter, that he owes it to his God, owes it to his country.

Sir, with so vast a country, so vast a people—increasing now at the rate of 8 or 900,000 a year, and soon a million—with every variety of soil and every facility of power; if we are true to our duty, we shall give laws to the world, and with our laws we shall give our religion—the religion of the Bible. He felt there was no alternative but the dissolution of our Union, or that we must become the nation of the world.

In conclusion he would only express his hope that the Reports would be printed and widely circulated. Every man, every Christian, is interested in the objects there set forth. We are all, as Christians, on one road; we have the same object in view, have all one father; why should we not go together, and unitedly accomplish that object? We have a common bond of union, the Bible. I take the Bible, said he, the whole Bible. I have no sympathy with those who underrate it, or who would seek to destroy my faith in it as God's word. May the ministry which carries its consolations and hopes and all good influences to the poor, be preserved, and guided, and prospered.

We took full notes of Dr. Sharp's address, but we gladly serve our readers by throwing these aside for his own manuscript, which we are permitted to use.

Mr. President.—When I received an invitation to attend this meeting from a gentleman whom I sincerly regard, he was pleased to say, "Though the ministry at large is under the management of our Unitarian Churches, there is nothing sectarian in its character and objects. It aims to bring the light and truth, the consolations and peace, the regenerating and sanctifying power of the gospel of Christ into the abodes of ignorance and poverty and *suffering* and sin. Sir, these are worthy aims. They are such as he who made us must approve; these are objects, such as *every christian* man should actively, and according to his ability, seek to promote. Permit me to say, that I cannot withold my sympathy from any ministry for the poor, which, rising above sectarian measures and objects, seeks to make them Christians rather than the partizans of a sect. How narrow and low would be the aim, to go among the poor, the ignorant and the vicious, for the purpose of making them Baptists, or Methodists, or Unitarians, or Episcopalians, instead of endeavoring to make the hovels of vice homes of virtue; and the abodes of ignorance, and irreligion, and ill-manners, the habitations of knowledge and piety, and good behaviour. Were the object of the ministry at large merely to build up a sect, or to increase a religious party, you would not find me here to speak in its favor, or to advocate its claims. But where the objects are to reclaim the wicked, to provide homes for the homeless, to see that truant children and youth go to school, and to induce the poor who feel themselves virtually excluded from other places, to go where worship is gratuitously provided for them;—these must commend themselves to every enlightened lover of his race, and especially to every one who believes that pure Religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from the world.—These objects commend themselves to my calmest judgment, and to my warmest affections.

And here, I should do injustice to my own recollections and convictions, were I not to say, that I believe your first minister at large—who has for years been at rest from his labors and his works do follow him—was influenced by these broad, generous, humane and unsectarian aims. Day by day, and year by year, in summer and in winter, in the sun shine and the storm, his time, and thoughts, and heart, and tears, and counsels, and encouragement, and money, and the money of his friends, were bestowed in diminishing the vice and misery, and in promoting the virtue and comfort, of a class of persons too apt to be neglected and despised.

I myself have visited with him some of these broken-down and forlorn individuals. I have seen him sit by their side, or stand over them, and with those tones of winning affection for which he was distinguished, speak to them in words of expostulation, and wisdom, and hope. With what was peculiar in some of his theological views, I was not acquainted; but I do believe, Sir, that he had a heart flowing over with feelings of piety and humanity. I visited him repeatedly at his own request, when he was in feeble health, and laid aside from his labors; and I must say, I never conversed with him without feeling my own soul refreshed and comforted by his expressions of love to the Savior, of reverence for God, of confidence in his promises, and bright hopes of Heaven, which beamed in his countenance and came from his lips. He was, in fact, an enthusiast in the best sense of that term.

He was at my place of worship, many years ago, when I received 17 or 18 persons into the Church—I had addressed them at some length on what constitutes a complete Christian character, namely, Faith, Experience, and Practice. I saw him standing up and manifesting a deep interest in the address. He waited at the close to speak to me

ward of a consciousness that I wished to do good, and the reward sometimes of hearing and hoping that I had done good. This sphere of labor was relinquished, more from the kind compulsion of my friends, than from my own personal preference. But leaving this, allow me, Sir, to commend the ministry at large to the generous aid of all present.

Sir, I would say to all who hear me, in the name of our Lord and Master, and in view of the religious wants of our metropolis, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

But why should we go "into the streets and lanes of the city?" There are many virtuous poor who need the kind attentions of Christians and more favorable accommodations for religious worship on the Sabbath. They feel doomed by their humble appearance to obscurity. Their faded and worn-out garments seem to themselves to justify their absence from public worship. They cannot bear to be placed in so strong and humiliating a contrast with their neighbors. They therefore shun Sabbath observation and comparison. Perhaps they have seen better days. But a sad change has come over them. They are strangers and poverty stricken. Their souls are cast down and disquieted within them. There may be something censurable in these feelings, but instead of censuring, let us show them sympathy. Let some one speak to them words of kindness and encouragement. Were you to provide seats for them in some house of worship, and show them that not poverty but bad conduct, is a bar to friendly intercourse, their former vivacity might be restored, and the world would seem to smile upon them again. They might, under these harmonizing influences in connection with the ministry of God's word, become savingly converted.

Nor should the vicious poor be neglected. Their case is hopeless, unless you can reach it by convincing them of the evil of sin, by reasoning with them on righteousness, temperance and judgment to come. If you can rouse their consciences by enlightened appeals, and alarm their fears by placing before them their accountability, and then proclaim to them the mercy of God through Christ Jesus, you may save them from their sins; you may turn them from "the paths of disobedience to the wisdom of the just." When speaking of the Corinthians as "drunkards, extortioners," &c., the apostle says—"and such were some of you, but ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus, and by the Spirit of our God." Much may be done by personal visitation at their houses, but more, far more, by inducing them to hear God's word, with and in the presence of others. Man has a social nature, and he not only needs to hear and receive God's truth—but he needs the power of a congregated social influence upon him that the types of truth may leave a deeper, clearer, and more durable impression on his mind.

I dare not, for want of time, trust myself to expatiate on the happier, altered condition of the vicious poor, could you persuade them to hear and receive the word. The drunkard would become sober, the impure would be chaste, the swearer would reverence the name of God, he that stole would steal no more. And then what a change in the family would take place! The poor wife would not dread the curses, but hope to hear the prayers, of her husband on his return home. Instead of the wild passions, and the disorderly conduct, and the tattered and soiled raiment of former days, there would be peace and conjugal love, and forbearance; and the husband, and wife, and children, would all exhibit a neatness not seen before for many a year—perhaps in their case never seen before.

Believe me, the cheapest economy for the peace and order and prosperity of a city is, to patronize, in connection with our public schools and the regular ministry of the word, the attempts to bring both the virtuous and the vicious poor, by all wise and kind attempts, under the ministry of the word.

1. But how is this mission to be fulfilled? You must "go out" in pursuit of these unfortunate and sinful ones. You must not wait for them to apply to you. You must go to them. If you would save the poor from ignorance and vice, and promote their spiritual culture, you must *personally* or by *proxy*, take them by the hand and with entreating voice persuade them to seek the blessings of salvation.

2. And when is this mission to commence? Now. Go out quickly. To-morrow—a future period—may be too late; they may have sunk to depths where you cannot find them; they may have so *sinned as to hide themselves from you, or be so* hardened as to set you at defiance. *As Christians, by prayer, and reflection, and watchfulness, and* good actions, ascend the path of excellence, so by indulgence in evil tempers and vicious practices, *sinners* descend into sinks of iniquity, which render their condition next to hopeless. Waste no time then. "Go out quickly."

3. Where are you to go? "Into the lanes and streets of the city." There is a call on your humility and self-denial and benevolence. The Saviour did not say, Go to the palaces of the great, and to the mansions of the rich. But he said, "Go into the lanes and streets of the city."

4. But what are you to do with them? "Bring them hither," says the Saviour, to the house of worship. Let it not be enough to speak to them words of truth and salvation in their own dwellings, but place them where there are others, both in their own and in better circumstances. It may be expedient, nay, necessary, to have some places of worship for the poor; but the greatest and most beneficent objects of the ministry and worship are accomplished in the rich and poor meeting together.

When I revisited my native land four years ago, few things pleased me more than to witness the Christian efforts which were in operation for the purpose of relieving the wants and elevating the character of the poor. In the city of Manchester there is only provision made for the accommodation of 100,000 worshippers, in a population of 300,000. But I was glad to know that Christians of all denominations were at work in attempting to supply this deficiency. Forty lay missionaries were employed, who collected small assemblies, read sermons to them, prayed with them, and kept evening schools. These laymen had 60£ sterling a year. Thirteen gentlemen supported each one a missionary, at about 300 dollars each.

Now I trust, Sir, that we, inheriting as we do, so glorious a country here, will not let our ancient mother, or her sons and daughters who remain at home in the "Old fast-anchored Isle," exceed us *in efforts to ameliorate* the condition, and improve the character of the poor. No! we will not allow it.

When I was in Edinburgh, I visited a high mountain, called "Arthur's Seat." A gentleman informed me that, near Salisbury Cragg, there was a place from which might be produced a beautiful echo. Arrived at the spot, I said, "Boston—a beautiful city"—and the sounds came back to my delighted ears, "Boston—a beautiful city." To me its greatest beauty is the character of its inhabitants, the untarnished social habits of its leading men; the generosity of its merchants; the intelligence, good morals, self-respect and self-restraint of the great multitude of all conditions. Such a state of things is to be seen no where else on this globe. But there are causes in operation tending to mar and spoil this beauty. We shall have in future the wrinkles and decrepitude of a vicious old age unless we use freely the means of spiritual health and purity and strength provided freely in the Gospel. Let not Christians of any name be satisfied until all may have an opportunity, if they will, of hearing the Gospel where their preferences lead, and of being Sabbath worshippers somewhere. Then will Boston ever remain "a beautiful city."

Otis Williams, Esq., presented the economical view of the case. He entered into a computation of the comparative cost of crime, and of public instruction and city expenses, and showed that the average expense of crime for some years past had been from 1-3d to 1-2 that of public instruction, and 1-7 the whole expenses of the city. He believed that while the police corps were doing much, yet the ministry at large were doing still more to repress crime For reformation must commence inward. Mr. W. alluded to the band of *lucators*—[a name given to a class of persons connected with the Pitts St. Chapel, as presented in Rev. Mr. Winckley's Report, who had reformed from drunkenness and other sins, and united together as helpers of one another. These lucators were now among the most exemplary and useful attendants at the Chapel, and took part in the Vestry meetings, and were missionaries to seek out and redeem others.] They were a moral police force, and he considered every dollar given for the support of the Ministry at large well expended, if nothing more had been done than to raise up such a band. Consider the power of evil changed to good in these men, now become sober, industrious, and laboring as missionaries to save others.

Mr. W. proceeded to say that no nation can be great unless religion and faith are in the heart of the people—no city safe except under the influence of moral restraints; and, as a concluding appeal, he urged that we all owe something to civilization. It has made us what we are—it has made the *poor* what they are. For every luxury and comfort enjoyed, we are indebted to those by whose toil they have been provided. He would urge all who heard him, by their sense of justice, to make an adequate return.

Rev. Mr. Winckley, at a somewhat late hour, had a brief time in which to speak; but he filled it up with some eloquent and earnest remarks. His appeal to rich men was impressive. One who preceded him had spoken of leveling upward. There were the poor, said Mr. W., who were rich in faith, and the time would come when the rich and poor would exchange places. The rich in faith, though poor in earthly goods, were the aristocracy of heaven. May the rich so use their riches as to meet the poor in heaven.

Some very interesting statistics were presented by Mr. W., of which we took notes, but defer them until the publication of his report, in which, we suppose, they will be found more fully than we can now report them.

The Doxology was sung, and thus closed a deeply interesting Anniversary of the Fraternity of Churches.

For the Register.

S. S. ANNIVERSARIES.

Fast Day, as we understand, was devoted in a number of places to the observance of Sunday School Anniversaries, at Dedham, at Somerville, at Charlestown, at Boston, and probably other places. It is a most interesting and profitable mode of occupying a portion of this day, hallowed to many by the memory of our fathers. We had the pleasure of being present at only one of them—the anniversary of the Bulfinch Street Sunday School. It was held in the Church of that Society, which was densely crowded on the occasion. Beside the children, 250 or more in number, connected with the school, there were also present to engage in the exercises, about 40 children of the Female Asylum, whose dress, appearance and behaviour, were so simple and appropriate, that none saw but to love and sympathize with them. To them especially, the occasion was a great treat.

The services were of an interesting and useful character. A prayer was offered by their Pastor, Rev. Mr. Gray; a short report, read by Mr. Edwin F. Wadleigh, the Superintendent; and the singing was by the children of the school, and separate hymns, at the commencement and the close, by the children of the Asylum. The addresses were by Rev. Joshua Young, Rev. T. S. King, and Rev. E. Peabody, D. D., the former addressing the teachers and parents, and the latter, the children. The addresses were short, appropriate, and most effective; the children will long remember Rev. John Newton's "two heaps of happiness and misery in the world;" and the "bunch of flowers" in the room of the sick lady.

At the close, Rev. Mr. Gray, after a few introductory remarks, read a letter of invitation which had been sent by the school to the venerable and Rev. Dr. Pierce, of Brookline, and his reply thereto, declining the invitation, reluctantly, on account of the state of his health. The letters were both most affectionate and cordial, the reading of which excited a deep feeling of interest and sympathy.

For the Register.

SUNDAY SCHOOL ANNIVERSARY AT SOMERVILLE.

The fourth Anniversary of the Sunday School connected with the First Congregational Society in Somerville, took place on Fast Day morning. The excercises were very interesting and satisfactory to a large audience.

After the introductory prayer, a brief, but appropriate report was read by the Superintendent, Dea. Charles Foster, to whom the school is greatly indebted for its present prosperity.

The singing by the children was good and highly creditable to all the members of the school.

The Hon. Samuel Hoar of Concord, addressed the parents. His remarks were the fruits of wisdom and long experience, and his unblemished purity of character. At the advanced age of seventy, he continues to instruct a class in the Sabbath School; a fact which might be useful to all who think they are "too old" to impart religious truth to the young.

Rev. F. T. Gray of Boston, whose love of Sunday Schools is well known, was very happy in his address to the children. As usual he succeeded in winning their attention, and left a lasting and salutary impression on the minds both of the young and the old.

Governor Briggs, who was kind enough to favor the meeting with his presence, was listened to with the greatest pleasure. His remarks were in perfect harmony with his high and deserved reputation as a Statesman, a Philanthropist and a Christian.

The members of the Franklin Union Sunday School, which has recently been formed in this town, were present on the occasion. This School is also in a flourishing condition.

It is hoped that the exercises on that day will awaken a new interest in behalf of early religious instruction, which is too much neglected in this and other places.

Somerville, April, 17th 1849.

NEW PUBLICATIONS.

Les Confidences. Confidential Disclosures, or Memoirs of My Youth. By Alphonso De Lamartine, Author of History of the Girondists, Raphael, etc. etc. Translated from the French by Eugene Plunkett. New York: D. Appleton & Company, 200 Broadway. Philadelphia: George S. Appleton, 164 Chesnut street. 1849.

This volume might well open with the beautiful introductory sentence in Johnson's Rasselas, "Ye who listen with credulity to the whispers of fancy, or pursue with eagerness the phantoms of hope; who expect that age will perform the promises of youth, or that the deficiences of the present day will be supplied by the morrow"—give ear!

It is a remarkable and most attractive book. The circumstances under which it has been given to the world are detailed in a Preface in a manner to enlist our sympathies, and to bring Lamartine before us as a confiding friend, narrating the scenes and events of his youth, not as an idle tale, nor to indulge egotism, but to convey some of the best lessons for the mind and heart. His description of the home of his youth, and shepherd employment; his portrait of his mother who was the idol of her children and her husband—if an object of such pure affection and worth can be called an idol; the Italian peasant girl Graziella; the young Aymon de Virieu, who passed through skepticism to faith in God; are passages that we have read with absorbing interest. We understand Lamartine better, and respect him more, for the use he has made of the discipline of life, nay, even of his youthful transgressions. It is possible that to some there may appear a tragic affectation here and there, but we see beneath it the most genuine feeling, and only a somewhat cold New Englander would find fault with the mode in which the feeling has expressed itself. Crosby & Nichols, also Redding & Co, have it for sale, in a very neat, cheap and readable form, in paper covers.

The Shakspearian Reader: A collection of the most approved plays of Shakspeare; carefully revised, with introductory and explanatory notes, and a memoir of the author, prepared expressly for the use of classes and the family reading circle. By John W. S. Hows, Professor of Elocution in Columbia College.—New York: D. Appleton & Co. Philadelphia: Geo. S. Appleton. 1849. pp. 447. 12 mo.

We have received a copy of this work through Crosby and Nichols. It is executed in the best style of the educational publications of Appleton & Co. Mr. Hows has taken sixteen of Shakspeare's best plays, and presented large extracts with brief remarks preserving the thread of the story in each play. He has performed his work not, it would appear, as a mere compiler of a reading book, but of one who shares largely in reverence for Shakspeare. His selections are in good taste, he has omitted everything, so far as we can see, that might offend the most fastidious, and yet preserved Shakspeare's spirit.

Pauperism in Boston: a Sermon before the Society for the prevention of Pauperism, March 18, 1849. By Ephraim Peabody. Boston: Printed by John Wilson, 21 School street 1849.

Dr. Peabody considers the extent of pauperism in the city, the preventive and remedial means now in operation, their efficacy, and what more can be done. The Society to whom he spake, felt the power of his sermon, and, aided by its suggestions, and stimulated by its appeals, will do their work more effectively. Nor can others who heard, and yet more who we trust will read, fail to give the subject a deeper attention, and more cheerfully co-operate in so great and important a work.

Aged and Indigent Females.—We have alluded to the proposed Asylum for this class of persons, so entitled to our sympathy. We had not then seen the Report to the City Government, which presents the subject, we trust, effectively, and which is signed by a Committee appointed by the Association of Delegates from the Benevolent Societies of this City—Rev. Dr. Bigelow chairman, and four others.

"Quench not the Spirit," is the title of the April tract of the A. U. A. by Rev. A. P. Peabody, and is designed to be a fit sequel to the Sunday evening meetings which have excited so much interest in Boston. No one can question the ability, earnestness and appropriateness of this spiritual appeal: we trust it will be extensively circulated. [Comm.

May-Day Juvenile Festival. We are gratified to learn that several gentlemen of this city are interested in getting up a Juvenile Temperance Festival on May-Day for the children of Boston. We understand that the exercises will consist of declamation of original and selected pieces by the boys, and the singing of a variety of appropriate original temperance songs by a choir, consisting of 200 boys and girls.—Rev. J. Banvard has charge of the elocution, and Prof. B. F. Baker of the singing for the occasion. Moses M. Grant, F. C. Whiston and W. R. Stacey, will take the general oversight of the order of the day. The Sunday Schools and Public Schools, Temperance Cadets, and all the juvenile Temperance organizations of the city, are invited to give their attendance. The, exercises will take place in Tremont Temple on the 1st of May, at half-past 2 P. M. An interesting occasion is expected.

It is requested that the badges worn by the Public Schools on the Cochituate Water Celebration, be used on May-Day. [Comm.

Hon. Hezekiah Barnard. The Nantucket papers announce "the death of the Hon. Hezekiah Barnard, near the 80th year of his age; a valued member of the society of Friends. He sustained during life many valuable trusts with faithfulness, and honor, among which was that of Treasurer of this Commonwealth. In all the relations of life his conduct was evidently influenced by religious obligations. His last illness was short and not painful, and to his last hour his mind was calm and serene."

☞ Rev. Dr. Frothingham, of Chauncy Place Church, on the eve of a visit to Europe for the benefit of his health, took a temporary leave of his people, on last Lord's Day, in an excellent and appropriate sermon from Rom. viii. 12—"Therefore brethren we are debtors." He sailed on Wednesday of this week, in the Niagara.

☞ Rev. Samuel Osgood of Providence has received a call to the Church of the Messiah, New York city.

☞ The Springfield Republican announces the death, on Tuesday, of Mr. Samuel H. Davis, son of Rev. Dr. Davis, of Westfield, and late associate editor of that paper, in the 23d year of his age.

Foreign Immigration. At a recent meeting in Boston, Rev. Mr. Day showed that the foreign population of New York and Boston constitute nearly one-fourth of the entire inhabitants; and that the children of foreign parentage, now in the primary schools of Boston, constitute nearly 44 per cent. of the whole number; while the number of births among the foreign population, the last year, very nearly equalled the number among the native inhabitants. Also, that of the 900,000 added to the population of the United States, in 1848, more than 300,000 were by immigration from Europe. But, he said, we need not be alarmed at this vast immigration, on the score of its increasing our pauper taxes, for it was, on the contrary, a vast increase of our national wealth, amounting, since 1820, to more than $100,000,000; that, during this period, Massachusetts had added to her own wealth, from this source, about $7,500,000. He also showed that this was doing a great work in aid of the common interests of humanity. While our Irish population have been thus adding to the resources of the States, they have also, with their characteristic benevolence, contributed immense sums for the relief of their people at home. During the last two years they had sent home, through one Express office alone, $1,045,048.

Foreign News. The Europa's news reached Boston by telegraph on Wednesday P. M. We see nothing of special interest in relation to *England*.

France continues tranquil. M. Proudhon has been condemned by a jury for libelling the President of the Republic, but has escaped from the country. Barbes and Albert are sentenced to transportation for life, Blanqui to 10 years' imprisonment. General Courtais has been acquitted; Caussidiere and Louis Blanc have been sentenced to transportation.

Northern Italy. In a brief fortnight, Charles Albert has fought and has been conquered, and is now an abdicated king and exile in Madrid or Lisbon. The Austrians passed the Ticino simultaneously with the Piedmontese.

Three successive battles ensued. The last battle was on the 24th ult.

Charles Albert has abdicated the throne in favor of his son Emanuel, and a flag of truce being sent to the Austrian camp, Radetzky at once acceded to an armistice.

The new king pledges himself to conclude a treaty of peace.

Education in Hayti. By files of papers recently received from Port au Prince, it appears that the Legislature have matured a system of public instruction of the most comprehensive character. The first article of the law declares that public instruction is free in Hayti, and that it has for its essential basis, religion morality and the love of country,

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Telegraph between Halifax and Quebec. The whole of the stock of the proposed Telegraph line has been taken up,—£10,000 on Canada, and £6,000 on Halifax.

☞ MAY MORNING. The Ladies of the Bulfinch Street Society, (Rev. Mr. Gray's,) will hold a sale of valuable and useful articles, at Cochituate Hall, Tremont Street, on Tuesday, May 1st.
april21

☞ THE MIDDLESEX NORTH ASSOCIATION, will hold their Annual Meeting at Rev. Mr. Bates' in Stow, on Wednesday, May 2d, at 10 o'clock, A. M.
april21 JOS. C. SMITH, Scribe.

☞ THE ANNUAL MEETING OF THE ASSOCIATION, for the support of the Warren Street Chapel, will be holden at the Chapel, on Sunday evening, (April 22d,) at seven o'clock. april21

☞ RELIEF FOR THE EXPATRIATED PORTUGUESE. The Proprietors of the Sacred Dioramas of the Creation and Deluge, now open at Boylston Hall, have kindly offered the proceeds of *Friday evening* of this week and *Wednesday evening* of next, to aid these people in reaching the home promised them in Illinois, through the agency of the American Protestant Society—the Governor of Illinois, and President Sturvevant of Illinois College, with Rev. Mr. Hale of Springfield, acting in their behalf.

At the interval in the Exhibition on *Friday evening* next, Rev. Mr. Day, Financial Agent of the above Society,—will give a short account of these Exiles.—A Missionary Hymn in the Portuguese will also be sung, by a Madeirian, one of Dr. Kally's converts on that island.

We would bespeak a full attendance. april21

☞ NOTICE TO AUXILIARIES. Associations auxiliary to the American Unitarian Association, and those Societies that have been accustomed to contribute to its support are requested to remember, that, the funds for this year are to be paid on or before the 22nd of May, to Henry P. Fairbanks, Esq., 56 Pearl street, Boston. april21

☞ THE NORFOLK COUNTY BIBLE SOCIETY, will hold its *Twenty-First Anniversary* in Dedham, at the Meeting House of Rev. E. Burgess, D. D., on Thursday, April 26, at 2 o'clock, P. M.

There will be a Sermon by Rev. Dr. Storrs of Braintree, and addresses are expected from others.

East Randolph, April 21, 1849.

WM. A. PEABODY, Secretary.

☞ MAY-MORNING; Breakfast at Lyceum Hall, Dorchester, for the benefit of the Prisoners' Friend Association, for the aid of discharged female convicts.

The Ladies of Dorchester will prepare a Breakfast at Lyceum Hall (near the Rev. Mr. Hall's Church) at which they will be glad to see their friends. The proceeds are to be applied in aid of the above named charity.

Donations of Flowers and Bouquets will be thankfully accepted and may be sent to the Hall on the day previous. april21

MARRIAGES.

In this city, 11th inst, by Rev Dr Barrett, Mr Nathan W. Baker of Brooklyn, Ct, to Miss Emily, daughter of the late Edward Holbrook, Esq.

11th inst, by Rev Dr Gannett, George B. Twitchell, M. D., of Keene, N. H., to Susan E., daughter of G. F. Thayer, Esq., of this city.

12th inst, by Rev F. T. Gray, Mr William F. Forbes to Miss Maria M. Elman.

In Dorchester, 12th inst, at the Third Congregational Church, by Rev Mr Pike, Mr John Capen of this city to Miss Joanna, youngest daughter of the late Hon Daniel Kingsbury of Walpole.

In North Hampton, N. H., 22d ult, Mr Washington Parker of Quincy Mass., to Miss Mary E. Roby.

In Thompson, Ct., 29th ult, Mr Horace Holman of Worcester to Miss Elizabeth Arnold of Marlborough.

In New York, 4th inst, Mr O. M. Foster to Miss Hannah Stone, both of Springfield; 3d inst, Mr Jabez D. Baker of New Bedford to Miss Ann Maria Pierce of Dartmouth.

DEATHS.

In this city, April 18th, Mrs Ann A., wife of Mr Samuel Tilton, Jr., and eldest daughter of Mr William M. Fernald, 27.

April 18th, Mrs Mary E., wife of Mr Henry Farmer, 26.

17th inst, Mrs Eliza, wife of Mr David J. Bailey, 29

12th inst, of consumption, Eliza Jaquith, 7 yrs 10 mos, only child of Capt Page Brewer.

15th inst, Maria Edwards, 5 yrs 9 mos, youngest child of Georga and Susan C. Wright.

5th inst, (at the residence of his brother in Garland street,) Mr David Carter, 38.

In Roxbury, 15th inst, Mr William Meller, florist, formerly of England, 64.

In West Cambridge, 11th inst, widow Rebecca Perry, 71.

In Waltham, 13th inst, Nathaniel Maynard, Esq., late Cashier of the Waltham Bank, 47.

In Leicester, 29th ult, Miss Elixabeth Holmes, teacher in the Leicester Academy, daughter of the late Dr Jacob Holmes, 35.

In Brattleboro', Vt., 24th ult, Dea Nathaniel Sampson, 95—formerly of Pelham, Mass.

In Camargo, Mexico, of cholera, 11th ult, Dr F. K. Robertson of Spencer, Mass.

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CHAS. W. GREENE.

The Institution at Jamaica Plain, for many years under the superintendence of Charles W. Greene, Esq., will, after the first of April next, be continued under the charge of the subscriber.

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Circulars may be obtained of Mr Greene, at Jamaica Plain, and at the Bookstores of Wm D. Ticknor & Co., and Charles Stimpson, Esqs., Boston; also at this Office.

C. M. VINSON, A. M.
No. 2. Bumstead Place.
Boston, Jan'ry 1, 1849.

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DR. SCHENCK'S MEDICAL PAMPHLET ON CONSUMPTION.

[From the Olive Branch.]

MR. AMES'S CASE.

☞ In speaking of Schenck's Thesis of consumption, last week, we observed that we personally had doubts whether that disease was ever cured after tubercles had been formed on the lungs. Our remarks have called out the following statement from Mr. Ames of this city, which cetainly proves that extreme cases are cured at least under Dr. Schenck's management:

Boston, January 12, 1849.

Messrs. Redding & Co., 8 State street—Gentlemen: It is now about 14 months since I commenced spitting blood and raising bloody matter, accompanied with a disagreeable cough and a pain in my side After employing doctors of good standing, without avail, I was induced to try Dr. SCHENCK'S PULMONIC SYRUP of which I took as many as half a dozen bottles, which I bought at your office in State street, and found it benefited me greatly. Two months since, however, I caught a severe cold, and the symptoms above described reappeared with more severity, insomuch that I was forced to give up my business altogether. This time the doctors thought mine a very grave case; my friends considered me in extreme danger, and they recommended a journey South. Happening, in conversation with your book-keeper, to mention this circumstance, he suggested to me to go on to Philadelphia, and see Dr. Schenck, which I did, and was fortunate enough to interest the doctor in my case. He held out hopes of speedy cure. He took me to his house, where he gave me a number of bottles of this Syrup, until a gathering appeared on my side, which ripened and discharged a great quantity of matter.—From that moment I gained daily. I have returned to Boston, where I give to you this statement, convinced of the benefit of this great medicine, which, under God's providence has restored me to health again. For Dr. Schenck's hospitality and unremitting kindness to me, I can perhaps make no better return than this statement. If you publish this it may meet the eye of others who, like me, have suffered all but death from consumption, or disease in the shape I have described, may be induced to avail themselves of the virtue and realize the full benefit, as I have.

J. R. AMES.

We, the undersigned, are acquainted with Mr. Ames, and know this statement to be true, and the signature genuine.

REUEL HOUGH,
Book-Keeper at the Boston Locomotive Works.
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AT FRAMINGHAM.

THE Subscriber is desirous of receiving into his Family a small nnmber of Girls to educate. He proposes that they shall be under the immediate care of his wife, who will devote her whole time and attention to them, as regards both their intellectual and moral training.

Terms; $132, per annum.

References. Mr. Geo. B. Emerson, Wm. H. Knight, Esq., Wm. H. Foster, Esq., (Cashier Grocers' Bank,) Boston; Rev. A. R. Baker, Medford; Rev. H. F. Edes, Woburn; Mr. J. W. Brown, Framingham. RUFUS F. BREWER.
Framingham, April 21, 1849. 3wis

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DRY GOODS!
GEO W. WARREN & CO.
INVITE THE ATTENTION OF ALL
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WHO BUY FOR
CASH OR A NO. 1 PAPER,
TO THEIR
IMMENSE STOCK
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Fancy and Staple Goods!

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WHOLESALE ROOMS
We have, *in order*, all the Goods displayed in our RETAIL DEPARTMENTS, and besides our complete assortments of all
FASHIONABLE LONG AND SQUARE SHAWLS,
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LINEN GOODS, WOOLLEN GOODS,
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EMBROIDERIES, LACES,
White Goods, Trimmings,
AND ALMOST EVERYTHING USUALLY CLASSED AS DRY GOODS,—of all the Low as well as the Finer Qualities,—and always at
VERY LOW PRICES
AS THE LARGE AMOUNT
Of our Sales enables us both to procure and dispose of our Goods at LESS THAN THE COMMON RATES.
192 Washington Street, Boston.
march31 5wis

FAMILY BOARDING SCHOOL
FOR BOYS,
At Brattleboro', Vt.

ON the first of June next, the Subscriber proposes to take eight Boys into his family to educate,—to board, teach, and discipline. In board are included food, washing, wood, lights, room, &c. Instruction will be given in the common and higher English studies; in Drawing, French, Latin and Greek; also in Gardening and the cultivation of fruit and flowers. Boys will be fitted for College and for business. Special attention will be given to the physical and moral, as well as intellectual, education of the pupils, and a parental care exercised over them constantly, in their plays, labors and studies.

The school is retired from the business of the Village, furnished with ample grounds for exercise, and every way admirably located for the purposes of education. Brattleboro' is noted for the beauty of its scenery and the salubrity of its air, water and climate; and is connected by Railroads with Boston and New York, rendering access to it speedy and safe. For several years past the Subscriber has been officially connected with public schools in Vermont, and intends for the future to devote himself to the education of the young.

Pupils will be engaged by the year at $250, one half year's pay in advance; for a shorter time the charge will be in proportion. ADDISON BROWN.
Brattleboro', Feb. 20th, 1849.

References.

Francis Parkman, D. D.,
Ezra S. Gannett, D. D.,
Rev. Charles Brooks,
Rev. Frederick T. Gray, } Boston.
Rev. James F. Clark,
Thomas Sherwin, Esq.,
Mellen Chamberlain, Esq.

Edward Jarvis, M. D., Dorchester,
Stephen M. Weld, Jamaica Plains.

Wm. H. Rockwell, M. D.,
Francis J. Higginson, M. D.,
L. G. Mead, Esq. } Brattleboro', Vt.
J. D. Bradley, Esq.

march17 3mis3mos

YOUNG LADIES' INSTITUTE,
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CONDUCTED by Rev. W. H. TYLER and LADY, with the aid of a full corps of accomplished Professors and Teachers in all the Departments of a finished Education.

The Seventh Annual Catalogue, affording all needful information, will be forwarded to applicants through the Post Office.

The Summer Session of five months will commence May 2.

For healthfulness of location, ease of access, and all desirable facilities, the Institute is unsurpassed.
Pittsfield, March 31, 1849.

PEOPLE'S JOURNAL for March. This day received.

Also, Macaulay's History of England, 2 vols, London.

Art Journal, for March, &c., &c.

CROSBY & NICHOLS,
april14 1is2os 111 Washington st.

DANIELL & CO.,
No. 201 Washington Street,

HAVE received by the late arrivals, a BEAUTIFUL ASSORTMENT of NEW
SPRING AND SUMMER GOODS,
which have been selected with great care, both as it regards STYLES and COLORS, consisting of
SILKS, SHAWLS, LINENS,
Housekeeping Goods,
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MOURNING ARTICLES.

Having facilities for obtaining our Goods as LOW as any in the trade, many articles being of

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we assure our customers that they may feel entire confidence that we shall sell every article AS CHEAP as it can be procured at any other store. We still adhere strictly to our long established custom of invariably asking the LOWEST PRICE AT FIRST.

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GENUINE PURIFIED
OIL OF COD FISH LIVERS,
For Consumption.

ASTHMA, BRONCHITIS, COUGHS, and all diseases of the Throat and Lungs. This Oil is very white, pure, and almost tasteless. For the purity and efficacy of the Oil from my Laboratory, I refer to the Boston Medical and Surgical Journal of February, December, 1848. Also to the following physicians, who are now using the Oil of my manufacture in the treatment of the above diseases: Geo. Bartlett, John Ware, John Homans, J. B. Gregerson, Jonas H. Lane, Samuel Morrill, J. W. Flint, Boston; Amos Twitchell, Keene, N. H.; Dr. McR

POETRY.

For the Register.

"LENT."

BY JANE E. LOCKE.

I love to break away from earth's dull thrall,
That hampers man's high being as a chain;
Its wasting care, its wearying labor call,
Forgetting sects and creeds, that all are vain;
And bow my soul where heaven's archangels lean,
In commune with the holy, the unseen.

From sensual sounds I love to turn mine ear,
To the low chant, the solemn altar hymn;
To seraph whispers, as they hover near,
The nave and transept of the temple dim:
And thus refresh my faint and weary heart,
With hallowed visions that do thus upstart.

The tones that mingle with our daily songs,
Are discord to the soul's deep melody;
We feel there to us higher life belongs,
A freer anthem than this threnody;
That ever here our stricken spirits wail,
Which in undying strains they yet shall swell.

And thus to catch the worship of the skies,
And lift me to the holy and the pure;
I love to turn; for longings ceaseless rise,
For free communion that shall e'er endure,
With angels, who no sin or earth-stain bear,
And evermore their songs of glory share.

Wanesit Cottage, 1849.

[From Poems by James T. Fields.]

THE TEMPEST.

We were crowded in the cabin,
Not a soul would dare to sleep—
It was midnight on the waters,
And a storm was on the deep.

'Tis a fearful thing in winter
To be shattered in the blast,
And to hear the rattling trumpet,
Thunder, "Cut away the mast!"

So we shuddered there in silence—
For the stoutest held his breath—
While the hungry sea was roaring,
And the breakers talked with Death.

As thus we sat in darkness,
Each one busy in his prayers—
"We are lost!" the captain shouted,
As he staggered down the stairs.

But his little daughter whispered,
As she took his icy hand,
"Isn't God upon the ocean,
Just the same as on the land?"

Then we kissed the little maiden,
And we spoke in better cheer,
And we anchored safe in harbor,
When the morn was shining clear.

MISCELLANEOUS.

A PICTURE OF OBERLIN.

The following graphic description of the "manners and customs" at Oberlin, Ohio, as given by a correspondent of the New Haven Palladium, will be read with interest:

OBERLIN.—Under this name we include village and college, as it belongs to each, and so far as practicable, the views, interests, feelings and actions of the members of both are identified. All attend the same church, are appointed on the same committees of sacred and secular matters, and enter cordially into each others affairs so far as occasion requires. The President seems to be at the head of the village as well as the College. Most of the officers of the Institution are plain men, and own small farms which they cultivate in person. All appear kind and gentlemanly, and treat strangers with respect and attention. There is little appearance of aristocracy; the President himself setting the example in this particular, for I saw him passing by the College building, on the way to his farm in a two horse lumber wagon, with his coat off, holding the reins in one hand and a hoe in the other, with a negro sitting on each side of him, and two white men behind. This spirit formerly existed in a much higher degree than at present, for one of the Professors went so far as to cut all the buttons from his coat except those absolutely necessary for use. He now, however, wears the usual complement, and appears like a sensible and worthy man.

It may not be uninteresting to mention here some other matters of Oberlin's 'olden time,' tea and coffee were formerly discarded, as it was thought their use involved moral turpitude; and one lady discussed seriously, whether she ought to furnish tea to her mother, who was about to visit her, and who, being somewhat elderly, of course, was fond of it. A few years ago some individuals had occasion to spend a short time in Oberlin, on business. They asked their landlady if she could provide them coffee, as they were accustomed to use it. She replied in the negative, remarking that it was contrary to her principles. They then inquired if bread coffee could be furnished expressing at the same time, a decided wish that their first request should be complied with. She said she should take the matter into *prayerful consideration*! The next morning bread coffee appeared, accompanied with a written document giving the good lady's reasons against furnishing any other kind.—The above facts I had from individuals probably concerned. It is right however to say, that I stopped at the house of the lady last mentioned; and on the very first morning was presented by herself, personally and voluntarily, with a cup steaming with prime old Java. "A change had come over the spirit of her dreams."

At all exercises, meals, meetings, &c., ladies and gents, without distinction of color, freely unite, and at a recitation, I listened to quite a discussion upon one of Demosthenes' sentences, between the tutor, a white lady and a colored man. Much greater freedom between teachers and pupils is allowed here than at any other institution. The President addresses the young men and ladies, as "brothers and sisters."—Their meetings of every description, sacred and secular, literary and political, are opened with prayer or singing—sometimes both. All seem to feel a spirit of seclusion from the world at large. In public addresses and private conversation, the idea was often impressed upon me, that great difference existed between Oberlin and other people, in doctrine and views, and still more in feeling—Ishmaelites in position, but not in character.

A certain Dr. Jennings, formerly of Leory, Ct., resides there, who discards the use of medicines in treating disease. Professor Finney and a few others act upon his views. It is very difficult to ascertain fully what are the peculiar religious views of the Institution. President Mahan and Professor Finney differ upon many important points, and each, especially the latter, changes somewhat frequently. It is but just to say that many objectionable features which formerly existed, have been removed and the character of the institution materially changed. It is much better than is sometimes represented, although there is still room for improvement.—Its own supporters and members acknowledged to me, that discipline of mind and critical scholarship, were too much overlooked, and the students were hurried into advanced subjects before a solid foundation was laid. They were compelled to be men while they were boys, and therefore, when they became men, they were but boys.

The influence of young ladies upon young men is said to be beneficial. This is true to a certain extent, but I observed that many at Oberlin seemed to forget their books and think of the belles. I found that many young men, who, in relation to almost every young lady in the institution, could give me name, residence, pedigree, fortune, attainments, taste, abilities, disposition, and all other things desirable to be known by one about to select a better half.—This may be well at a certain period of life, but during a college course, these things ought not so to be. The institution is, however, improving, and may yet take a stand such as to remove prejudice and command the respect of all. A good spirit pervades it, and the moral influence is decidedly healthful.

AN ACTRESS OF THE LAST CENTURY.

The following, from the "Church of England Quarterly Review," is a picture of the past to which, we suppose, it would be difficult to find a parallel in the present, and it may teach us, while we should be alive to all the degradation and misery now existing, not to suppose that things are growing worse and worse.

Hogarth has immortalized the ugliest, most extraordinary, and most unprincipled of artists who ever neglected the future in abusing the present; we refer to Signora Cuzzoni—a lady who, despite a stumpy figure, a repulsive obliquity of vision, and a coarse and complexionless face—to say nothing of a tasteless style of dress, and silly and fantastical manners—held all England in thraldom exactly one century since, by the powerful truth of her acting and by the melting pathos and inexpressible beauty of her singing. With such talents she might have become a millionaire, but she neglected the opportunity. One evening in the year 1749, she was visited by two gentlemen, who felt pity at the miserable condition into which the once enchanter and favorite of the public was plunged, and who desired to relieve it. They found her dull, dirty, morose, and almost speechless. She made excuse for herself, at length, by stating that she was hungry. She had eaten nothing during the previous day, and now, at six o'clock in the evening of the second day, she confessed that she had not a penny in the world. The friends offered her such hospitality as it was usual to offer: they proposed that she should go with them to a tavern, where they would treat her with the best roast fowls and port wine that London could produce. "No!" screamed the squalid and famished artist, "I will have neither my dinner nor my place of eating it prescribed to me. I need never want a repast, did I choose to submit to such conditions." The friends apologized, put a guinea into her hand, and urged her to procure food at once. She muttered her thanks, and dismissed her visitors.—They had no sooner departed than she summoned a friendly wretch who inhabited the same theatre of misery, and, putting the guinea into his hand, bade him run with the money to a neighboring wine-merchant. "He is the only one," said Cuzzoni, "who keeps good tokay by him. It is a guinea a bottle, so bid him give you a loaf into the bargain—he'll not refuse."

ENGLISH RAGGED SCHOOLS.

A writer in the *London Inquirer* of February 14, quotes from the *Christian Reformer* some passages from the diary of Mr. Phelps, the first master of the Bristol Ragged School. These will be read with great interest by our readers old and young. The thoughtful philanthropist will also find matter for reflection. A few paragraphs from the pen of the writer in the Inquirer, precede the Diary in part as follows; giving the history and objects of the Schools.

Ragged Schools, when first commenced under that name, were simply Sunday Schools for those whose miserable condition precluded them from any religious instruction on the Lord's day. They now include Day Schools, where such instruction is given as the children are prepared to receive; and schools where, in addition, food is provided, and where they remain the whole day, some portion of their time being occupied in industrial work.

This movement was commenced by some Sunday-school teachers in our great metropolis. The first organized attempt to concentrate their efforts was made in April 1844, by a meeting held at the St. Giles's Ragged School. "These teachers," says the report, "having often observed with regard the many children that are excluded from the regular Sunday or Day-school, in consequence of their *ragged* and *filthy condition*, and also the great numbers who constantly infest our streets and alleys, to idle, to steal, or to do mischief,—resolved to establish schools expressly for that destitute and depraved class, in the very localities, courts, and alleys, where they abound." The result of their determination was, that from time to time schools had been opened; the rent and other expenses being generally paid by the teachers themselves—sometimes by one or more benevolent individuals, in the locality of the schools. There was no lack of pupils; numbers very often could not be admitted for want of room, or want of teachers, and a policeman in some cases was kept at the door to drive away those who wished to force themselves in. Thus, then, in faith and love, was the mustard-seed sown, which has now become, with the Divine blessing, a large and flourishing tree. Heavenly dews have watered it; multitudes have been sheltered under it from the pestilential moral air which has surrounded them, and its leaves are, we trust, for the healing of the nation.

DIARY.

"August 1st, 1846. Saw a number of dirty boys without shoes or stockings, and some with scarce a rag to their backs. I called them together, and told them the object of my mission; that I was about to commence a free-school, Sundays and week days, stating that I should begin on Sunday morning at nine o'clock, out at twelve; and again at two, out at four; and the same time week days. I said; "You appear to be badly clothed." "Yes, sir," said one of them; and another observed very quaintly, "What! does he say he will give us new clothes if we come to his school!" "No, my boys, I will do no such thing; I will endeavor to give you something of more real worth than clothes or bread and cheese." "Tell me what that is then, master." "Well; I will teach you common sense, and sober and moral principles, that when you earn a few shillings you may know how to take care of them. I will save you from cracked heads, ragged pockets, and black eyes." "I say, George, he is a funny fellow—wilt thee go?" "Aye," "And so will I. We will come sir, and bring more lads with us." "What will you teach us!" "If you are good, to read and write too." This news soon found its way through Lewin's Mead.

"Sunday morning, August 2nd.—Offered up a short prayer that God would bless me in the great and good work I was about to engage in. Commenced just at nine o'clock; the first three boys that came in had no fathers. This at once afforded me matter for conversation. Two of these boys were very dirty, and had no shoes or stockings. I told them my mission; they appeared to listen and seemed affected. The other boy was clean, but very unruly, and as my numbers increased they soon forgot themselves; they used the most improper conversation, asking at the same time questions enough to puzzle a lawyer. Before the time was up to send them home, I could neither teach nor rule them, and my heart was pained when I looked on these dear children, to see the image of God thus defaced. I thought, 'Who is sufficient for this holy, yet fearful work?'" I could only retain them by telling them some tales. At twelve, I dismissed them. Again, at two, I opened the school, and that afternoon I shall never forget. Only thirteen or fourteen boys present, some swearing, some fighting, some crying. One boy struck another's head through the window. I tried to offer up a short prayer, but found it impossible; the boys, instead of kneeling, began to tumble over each other, and sing "Jim Crow."

"August 6th.—To day, for the first time, I have hope of success. The poor little dirty creatures have been better than I could expect. I feel I love them, and desire to do them good. They were much pleased with Miss ——'s visit to the school, and delighted by her explaining to them the mode of making black lead pencils.

"August 7th.—Boys present, twenty. A very happy morning. In the afternoon quite the reverse. I kept back one M. F. to talk to him, and desired him to say his lesson or read to me. He would not. He came to school without a cap, when he swore he brought his cap with him and the boys had got it, and we had given it to them. Now, this was no such thing. My friend J. R. said to him that we were not thieves, if *they* were. This remark was quite enough to set him up in the most furious manner. I endeavored to get him to hold his lesson in his hand, when he commenced abusing me in the strongest terms, and kicking my legs; but, well for me, he had no shoes on. He called me bad names, yet after all he read his lesson; but when I went into the street he pelted me with soft mud. Thus ended another day of conflict. I never struck this boy once.

"Sunday, August 9th.—Opened the school with much comfort; a great change in the appearance and in the conduct of the boys. A good time with them; and some kind friends to help me. I see my visits among the parents the day before were not in vain; I was kindly received by all, and had much conversation with them and gave tracts to those who wished to receive them.

"August 17th.—In the afternoon some large boys tried all they could to break up the order of the school, and in great measure succeeded by throwing each other over the forms. Well, after a time, I obtained order, then kept them in till half past four, to show them the folly of such conduct. These boys have not been trained like other boys; indeed, they are quite a class of themselves, living constantly in the open air, having the greatest liberty, under no restraint whatever,—boys as high-spirited as blood-horses."

[We take the following from the Orphan's Advocate, which is under the care of the Misses Fellows, at their office, corner of Tremont and Common streets.

LITTLE BEGGAR GIRLS. Little girls, who go about the streets begging, are just as sure to be ruined as they continue this sort of life.—These girls may, every one, be furnished with good homes. In many cases, when they have come to us begging, we have talked with them, and much more frequently than otherwise, succeeded in persuading them to intercede with their parents to let us provide for them homes. Sometimes the parents have refused, but more frequently consented.

Never give to a beggar girl; but, on the other hand, endeavor to persuade her to be provided with a home. Miserable and unprincipled parents will object, so long as people will give to the children; but when nothing can be made by begging, these parents will be the more ready to let their little ones go. We think, we can guarantee good homes for all beggar girls sent to us; and thus convert every little beggar girl, into the happy inmate of some virtuous and prosperous family.

JOURNAL OF A RECENT VOYAGER TO INDIA.

[Furnished for the New England Puritan.]

MADRAS, September 1, 1848.

After a pleasant voyage of nearly four months, we cast anchor in the open roadstead of Madras at sunset on the 17th of August. It is scarcely possible to imagine a more beautiful scene than that which greeted us. The glorious setting sun, just sinking behind a tall, dense forest of palmyra trees, the splendid fort with the proud red-cross banner of St. George streaming triumphantly from its lofty wall, the guns booming a farewell salute to an English war ship departing on a cruise; the numerous winged messengers of commerce lying listlessly at anchor the long trains of handsome equipages, slowly driven on the beautiful road constructed within a few yards of the ocean wave; the distant strains of military music, these, and a thousand other pleasing objects seemed to unite in giving us a pleasing welcome to the land of our future sojourn. After the brief twilight peculiar to these regions, the rising moon emerged from the bosom of the placid ocean. The band had ceased its martial strains, the surf, with its sublimer music languidly broke against the bounds Omnipotence had assigned it. Far as we could see, the ocean seemed like molten silver: its surface only disturbed by the cooling breeze that fanned our heated frames, by which it was broken into countless diminutive waves of inimitable splendour. On shore—the light house, a lofty Doric column, surmounted by a powerful revolving reflector—the myriads of lights in the city, shedding their lustre through the soft, clear, balmy atmosphere, and serving, in some degree, to define the limits of the second capital of British India. The slender spires of the Christian churches, in close proximity to the graceful minarets of the Mussulman mosques, or the grotesque, phyramidal, Hindoo temples, all combined to perfect a scene of surpassing beauty, richness and grandeur. But see! the bright flash of the evening gun, whose report comes echoing over the hushed wave until it is lost in the widening circles of boundless space. The gates of the fort are closed, the dying swells of the bugles have warned the garrison to rest and gently charmed us with their subdued and distance-mellowed harmonies, and we are left in silence and solitude to meditate.

18th August.—Being informed that a letter had been brought on board from our friend Mr. ——, I hastened on deck to receive it; where I saw standing on the quarter-deck, grinning with great complacency at the new comers who stood gazing around him, one of the natives, with absolutely nothing about him but a small strip of rag, which might just serve to remind one of the expedient to which our first parents resorted after the fall. He had come off on a *catamaran*, (which is simply three logs of wood lashed together,) and on this frail vessel, armed with a short paddle, our messenger had ventured from the land. He had contrived to keep our letter dry, though the surf had frequently broken over him; subsequently we learned that when the surf is high, these poor creatures are often washed from their perilous position, but they rarely fail to recover the catamaran, and proceed on their mission,—a circumstance the more remarkable, as the whole of the Coromandel coast is infested by sharks.

Our attention was quickly diverted from the "Hurkara" (messenger) to the wild chorus of the rowers in a *massoolah boat*, which was rapidly approaching, and in which we soon espied our friend Mr. ——, who had come off to welcome us, and hurry us ashore before the sun had risen high enough to render our removal unpleasant to us. After we had taken our seats in the boat, we discovered that it was constructed of rough planks, cut from the cocoa-nut tree, and literally sown together. Rows of holes are drilled down each side of every plank, and the boards are then sown together with slightly twisted cords, made of the same material as the boat. Mr. —— informed us that more firmly built vessels would quickly be dashed to pieces by the surf, which often throws these massoolah boats on the beach with tremendous violence. The advantage derived from the use of them arises from their extreme lightness and pliability.—Upon landing, we were handed into a long, square vehicle, which was entered by sliding doors, and is called a palanquin carriage. It was elegantly lined with silk, furnished with glasses and venetians, to exclude the rain or sun, and while reclining upon its elastic cushions, we found it a far more agreeable means of conveyance than its first appearance induced us to anticipate.

We were rapidly driven past the fort, and after passing the esplanade, where the European portion of the force that composes the garrison, were exercising, we soon found ourselves approaching, through a beautiful lawn and shady avenue of trees, to Mr.——'s house at Vepery, a pretty village about two miles from the beach. Here we alighted and were conducted to our plain, neat and spacious apartments, with a view to obtain a freer circulation of air. The rooms here are usually very lofty, and provided with numerous windows, extending nearly from the floor to the ceiling, from which latter is suspended in every apartment the *punkah*, a large wooden frame covered with cloth and neatly painted. This is considered an indispensable article of furniture in India, and those who can afford it, employ native *coolies* or porters to swing it backwards and forwards, by night as well as throughout the day. The constant displacing of the air which is thus caused, produces a current which greatly mitigates the heat that would otherwise be intolerable. Another admirable contrivance is to place against each window a frame, which is covered with *coscus*, a kind of grass which abounds in India, and which possesses the valuable property of emitting a most fragrant odor when saturated with water. Coolies are employed to keep these frames continually wetted.

NEVER LOSE AN OPPORTUNITY OF SEEING ANYTHING BEAUTIFUL. Believe me, there is many a road into our hearts besides our ears and brains; many a sight, and sound, and scene, even of which we have never thought at all, sinks into our memory, and helps to shape our character; and thus children brought up among beautiful sights, and sweet sounds will most likely show the fruits of their nursing by thoughtfulness, and affection, and nobleness of mind, even by the expression of the countenance.—Those who live in towns should carefully remember this, for their own sakes, for their wife's sake, for their children's sakes. Never lose an opportunity of seeing anything beautiful.

CHEAP PLEASURES.—The cheapness of the pleasures which natural history affords should of itself form a reason for the general cultivation of such pursuits. They are within the reach of the most humble, and are not dependent on costly apparatus. By means so simple as a glass of sea-water, the *Balani*, or Acorn-shells may be made to exhibit series of movements, which when witnessed by the young, call forth expressions of the most unfeigned delight. Let the reader try the experiment. Go at low water to a rock on the beach, choose a few of the oldest and largest limpets, left uncovered by the receding tide, and incrusted with acorn-shells.—As the inclosed animals have then been without nourishment for two or three hours, they will be quite ready for another meal. Throw the limpet-shell into a glass of sea-water, and in a minute or two the acorn-shells upon them will begin to open. Presently a beautiful feathered apparatus will be extended, then withdrawn. It will again be put forth and again retracted; but with such grace, regularity, and precision, that the eye regards it "with ever new delight."—And when the same exquisite mechanism is exhibited by every one of them, and when we consider that it ministers, at the same moment, both to the function of breathing, and to the supply of food, a train of ideas is excited, which rises from the humble shell to Him by whom it has thus wonderously been fashioned. [Patterson's First Step to Zoology.

CURIOUS DISCOVERY.—In the great Pyramid of Egypt is a small opening at the top, the depth of which has never been sounded. Another aperture of the same size exists at the foot of the Pyramid. It was long conjectured that these two openings communicated with each other, but no means could be devised to establish the fact, till the problem was solved recently by the ingenuity of an Arab. He took a cat and her kittens, placed the old cat in one aperture and the kittens, in another, and stopped up both with stones. The next day he opened them, and found cat and kittens all together at the foot of the long passage.

A WIFE. The fruit of a pious and somewhat severe education, of dignity without luxury, economy without parsimony, strong affection without romantic sentiment, housewifery care without narrowness of spirit, domestic discipline and order, piety to parents, reverence of husband, a large charity, and a serious devotion to God.

A COMPARISON OF SIMILAR WORDS IN DIFFERENT LANGUAGES.

[We think not a few of our readers will be gratified with the following philological *morceau* from the Vt. Chronicle. The author is said to be one of the most learned and accurate philologists in the United States.]

ENGLISH VERBS.

1st pers. pr. ind.	*past indic.*	*past partic.*
1. Bind,	bound,	bound, (oounden.)
2. Climb,	climbed, (clomb,)	climbed, (clomb.)
3. Cling,	clung,	clung.
4. Delve,	delved, (delve,)	delved, (dolven.)
5. Dig,	dug,	dug.
6. Drink,	drank or drunk,	drunk, (drunken.)
7. Fight,	fought,	fought, (foughten.)
8. Find,	found,	found.
9. Fling,	flung, (flang,)	flung.
10. Gin,	gan,	gun.
11. Grind,	ground,	ground.
12. Help,	helped, (holp,)	helped, (holpen.)
13. Melt,	melted, (molt,)	melted, (molten.)
14. Ring,	rang or rung,	rung.
15. Run,	ran,	run.
16. Shrink,	shrunk, (shrank,)	shrunk, (shrunken)
17. Sing,	sang or sung,	sung.
18. Sink,	sank or sunk,	sunk, (sunken.)
19. Sling,	slung, (slang,)	slung.
20. Slink,	slunk (slank,)	slunk.
21. Spin,	span or spun,	spun.
22. Spring,	sprang or sprung,	sprung
23. Sting,	stung, (stang)	stung.
24. Stink,	stank or stunk,	stunk.
25. String,	strung,	strung.
26. Swell,	swelled, (swoll,)	swollen.
27. Swim,	swam or swum,	swum.
28. Swing,	swung, (swang,)	swung.
29. Win,	won, (wan,)	won.
30. Wind,	wound,	wound.
31. Wring,	wrung,	wrung.

CORRESPONDING GOTHIC VERBS.

Pres. indic.	*past indic.*	*past partic.*
1. Binds,	band, pl. bundun,	bundans.
6. Drigks,	dragk, pl. drugkun,	drugkans.
8. Finths,	fanth, pl. funthun,	funthans.
10. Ginna,	gann. pl. gunnun,	gunnans.
12. Hilpa,	halp, pl. hulpun,	hulpans.
15. Rinna,	rann. pl. runnun,	runnans.
17. Siggva,	saggv, pl. suggvun,	suggvans.
18. Siggqa,	saggo, pl. suggqun,	suggqans
21. Spinna,	spann, pl. spunnun,	spunnans.
23. Stigqa,	stagq, pl. stugqun,	stugqans.
27. Svimma,	svamm, pl. svummun,	svummans.
30. Vinda,	vand, pl. vundun,	vundans.

CORRESPONDING ANGLO SAXON VERBS.

Pres. indic.	*past indic.*	*past partic.*
1. Binde,	band, pl. bundon,	bunden.
2. Climbe,	clamb,	clumben.
3. Clinge,	dealf, pl. dulfon,	dolfen.
4. Delfe,	drane, pl. druncon,	druncen.
7. Fehte,	fenht, pl. fuhton,	fohten.
8. Finde,	fand, pl. fundon,	funden.
10. Ginne,	gan, pl. gunnon,	gunnen.
11. Grinde,	grand, pl. grundon,	grunden.
12. Helpe,	healp, pl. hulpon,	holpen.
13. Melte,	mealt, pl. multon,	molten.
14. Hringe,	————	————
15. Yrne,	arn, pl. urnon,	urnen.
16. Scrince,	scranc, pl. scruncon,	scruncen.
17. Singe,	sang, pl. sungon,	sungen.
18. Since,	sanc, pl. suncon,	suncen.
19. Slinge,	————	————
20. Slince,	————	————
21. Spinne,	span, pl. spunnon,	spunen.
22. Springe,	sprang, pl. sprungon,	sprungen.
23. Stinge,	stang, pl. stungon,	stungen.
24. Stince,	stanc, pl. stuncon,	stuncen.
26. Swelle,	sweoll, pl. swullon,	swollen.
27. Swimme,	swamm, pl. swummon,	————
28. Swinge,	swang, pl. swungon,	swungen
29. Winne,	wan, pl. wunnon,	wunnen.
30. Winde,	wand, pl. wunuon,	wunden.
31. Wringe,	wrang, pl. wrungon,	wrungen.

CORRESPONDING GERMAN VERBS.

Pres. indic.	*past indic.*	*past partic.*
1. Binde,	band,	gebunden.
2. Klimme,	————	————
3. Klinge,	klang,	geklungen.
6. Trinke,	trank,	getrunken.
7. Fechte,	focht,	gefochten.
8. Finde,	fand,	gefunden.
10. Ginne,	gann,	gegonnen.
12. Helpe,	halp,	geholpen.
13. Schmelze,	schmolz,	geschmolzen.
14. Ringe,	rang,	gerungen.
15. Rinne,	rann,	geronnen.
17. Singe,	sang,	gesungen.
18. Sinke,	sank,	gesunken.
19. Schlinge,	schlang,	geschlungen.
21. Spinne,	spann,	gesponnen.
22. Springe,	sprang,	gesprungen.
24. Stinke,	stank,	gestunken.
27. Schwimme,	schwamm,	geschwommen.
28. Schwinge,	schwang,	geschwungen.
29. Winne,	wann,	gewonnen.
30. Winde,	wand,	gewunden.

CORRESPONDING DUTCH VERBS.

Pres. indic.	*past indic.*	*past partic.*
1. Begin,	begon,	begonnen.
2. Bind,	bond,	gebonden.
3. Klim,	klom,	geklommen.
5. Klink,	klonk,	geklonken.
6. Delf,	dolf,	gedolven.
8. Drink,	dronk,	gedronken.
9. Vecht,	vocht,	gevochten.
10. Vind,	vond,	gevonden.
15. Help,	hielp,	geholpen.
14 Smelt,	smolt,	gesmolten.
15. Zing,	zong,	gezongen.
19. Zink,	zonk,	gezonken.
22. Spin,	spon,	gesponnen.
23. Spring,	sprong,	gesprongen.
24. Stink,	stonk,	gestonken.
28. Win,	won,	gewonnen.
31. Wind,	wond,	gewonden.
33. Wring,	wrong,	gewrongen.

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